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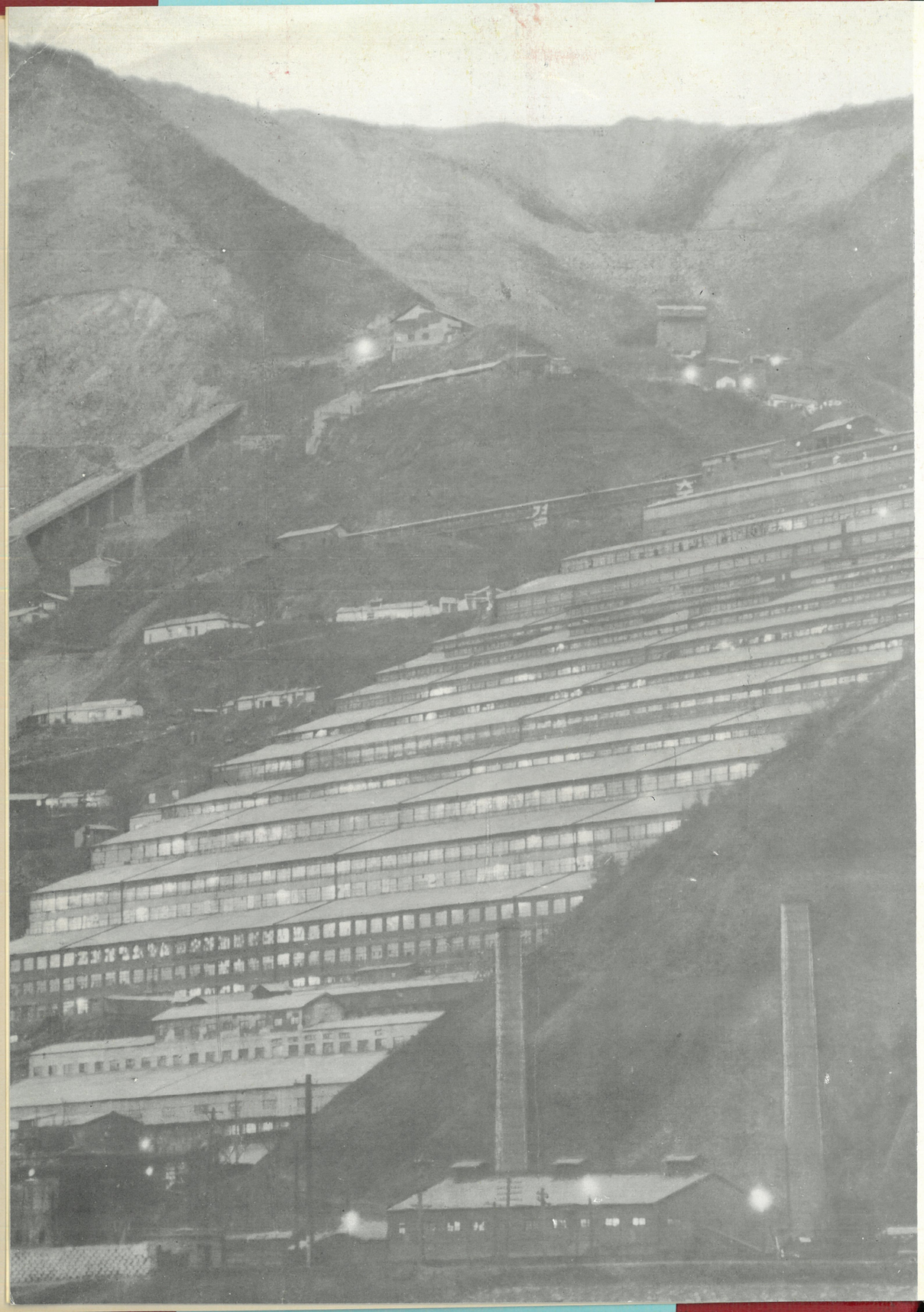

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MONTHLY JOURNAL
PUBLISHED BY THE
FOREIGN LANGUAGES PUBLISHING HOUSE
Pyongyang

FRONT COVER: Labour Hero Pak Jung Keun of the Steel Shop of the Hwanghai Iron Works has a new co-worker. He is fresh from the Songrim Higher Metallurgical School
Photo by Choi Ryong Chul

INSIDE FRONT COVER: Ore-dressing centre of the Moosan Mine at dawn

INSIDE BACK COVER: Machine-tools made in Korea

BACK COVER: Morning on the East Sea
Photo by Yang Ki Sung

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1966
No. 116

Printed in the Democratic People's Republic of Korea

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THE BARRIER MUST COME DOWN

As we greet the New Year 1966 with fresh hopes and confidence, proudly we look back upon what we have done during the past year.

It is twenty years since the country's liberation from the yoke of the Japanese imperialists, and here is another New Year with the nation still divided into north and south. With the passage of time, it is common, the events escape from one's memory. But there is one thing in every Korean heart that gets more ardent as days go by — it is the earnest wish of the people for the country's unification.

For the past twenty long years the Korean nation has been divided into north and south. It would have been bad enough even if the separated families and kinsmen—parents and children, husbands and wives, brothers and sisters, relatives and friends—are leading a good life. The pains of division would still be there. Still worse when their loved ones have the worst time in South Korea.

The people of North Korea who have become masters of their destiny after liberation have brought about fundamental changes in all fields, political, economic, and cultural. And their living standards have risen considerably. Cast aside for good is the centuries-old backwardness and poverty; remarkable progress has been made and great steps have been taken towards civilization.

When the U.S. imperialists, the igniters of the Korean war, took to flight, they said: A century would not be enough for Koreans to rise up again. However, we have built the base of our revolution on the debris of the war in a decade, not in a century.

Because we have built such a firm base on our own, we are ready to send at a moment's notice to South Korea raw materials and supplies, machinery, ships, pumps, and fertilizers, and everything else for its industries, agriculture, and fishery.

The people in the North, firmly united around the Party and the Leader, are energetically advancing along the road which the Party is indicating. The whole land is seething with revolutionary zeal. Every heart is determined to fight to the end for the one great goal —unification. To this end, they know, they must work harder, march faster, and hasten socialist construction so as to liberate South Korea and unify the country.

Greeting the New Year, the people in the North are fired with warm compatriotism to devote everything for their brothers and sisters groaning in South Korea, the other side of the demarcation line, and with the great revolutionary zeal to carry out the Seven-Year Plan without fail and save the South Korean people.

North Korea is firmly united in a big family, and it is an impregnable revolutionary fortress.

The great banner of our Party and Government, which have pursued the correct policy and line at each stage of the revolutionary development and blazed the path to the country's unification, is attracting the South Korean people like a good magnet.

"Look at North Korea!" A voice is ever mounting in South Korea.

Nothing can check the just struggle of the South Korean people who want unification relying on the nation's own strength and on the powerful revolutionary base built in North Korea, which they look up as the future of the unified Korea. To them North Korea is the ray of hope.

Because of the cruel colonial policy of U.S. imperialism South Korea's economy is facing a total collapse and extreme poverty is sweeping the whole land.

Whenever they have a chance, the U.S. imperialists that have occupied South Korea for the past twenty years send up the balloon of "aid", "enlightenment," and "freedom". South Korea, however, has a large army of 7,000,000 unemployed and semi-unemployed. It is a land of famine. The time-honoured national culture is trampled upon, while the people have no rights. Corruption and jungle law prevail over there.

To be sure, the 5,000 years of our history records many ups and downs, but never before had our nation seen such a hard time as the people in South Korea are forced to go through today. No wonder then the people are saying it is a miracle to survive.

Exploitation and oppression give birth to resentment and resistance which will eventually overthrow the former and kindle the flames of the revolution.

The South Korean people, no more tolerable of the cruel American oppressors and their stooges, decided to hit back at the enemy, and U.S. rule in South Korea is shaken to its very foundation.

The struggle of the workers and peasants is becoming more intense. The youths and students are waging a tit-for-tat struggle against the enemy.

The "prestige" of the United States—the nation of the dollar being almighty, of their technology out of this world, and of American civilized—has fallen to the ground; the spear of the people's struggle is pointing to the heart of U.S. imperialism. Before the ever mounting anti-U.S. sentiments in South Korea, Washington is screaming: "U.S. rule over South Korea is going down!"

This powerful revolutionary forces of the entire land, North and South, will surely crush U.S. imperialism and its stooges and lead our revolution to the final victory.

Today, U.S. imperialism is working hard, under the name of "normalization of diplomatic relations," to bring to South Korea the Japanese militarists who had oppressed and exploited the Korean people for half a century, in an attempt to bolster their tottering colonial rule. However, the thirty million Korean people will frustrate such desperate attempts of Washington.

The truth is on the side of the Korean people. And our people, united with the international revolutionary forces, will sweep away U.S. imperialism and the Pak Jung Hi clique from the surface of our planet, remove the barrier, and bring the bright sun to the dark land of South Korea.

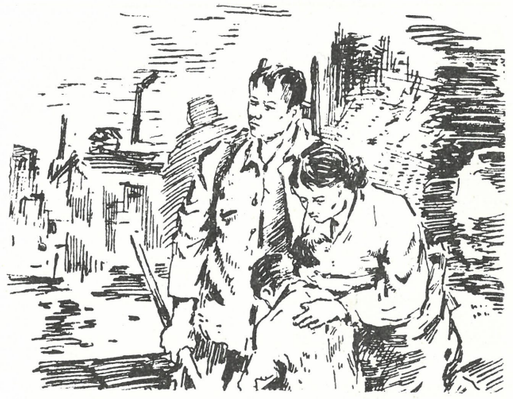
Our people have fought for freedom and independence of the country through their history.

Our people do not know compromise with injustice even if it means death to them; they are the masters of their destiny in all adversities. This is the very stamina of our nation.

Moreover, our people have established a people's government in North Korea.

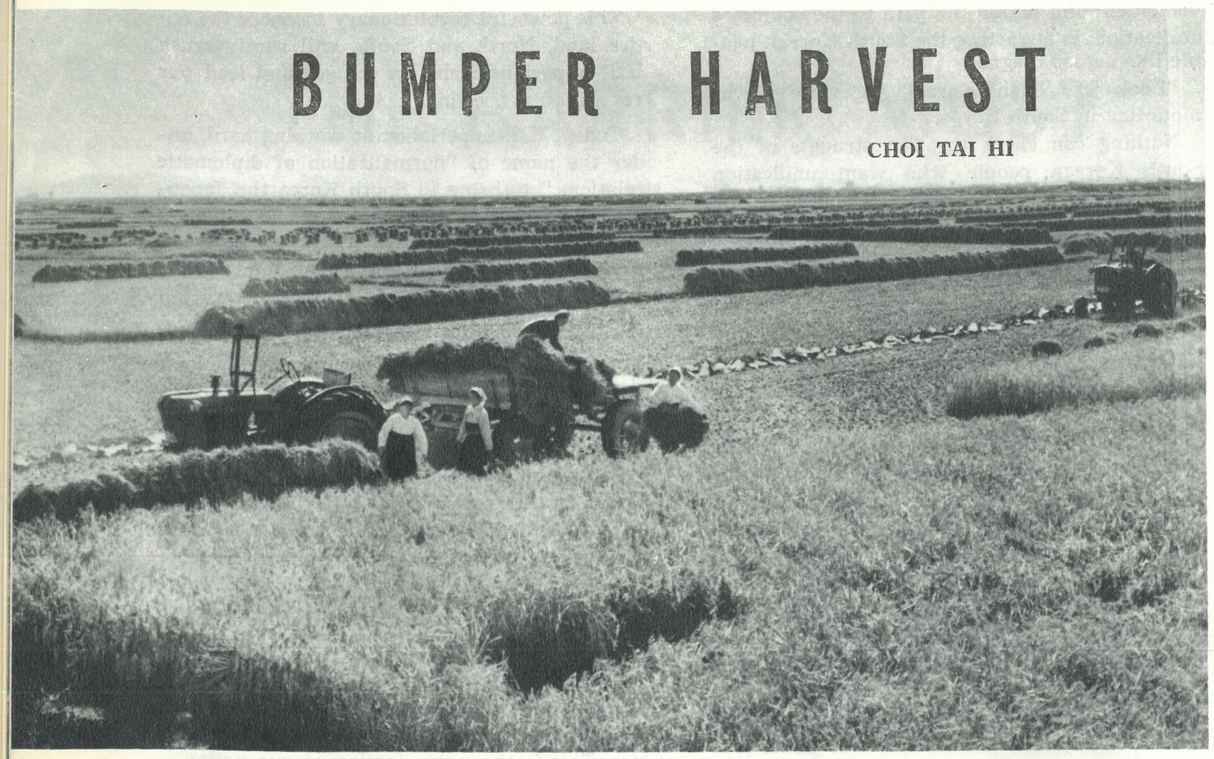
The Korean people can unify the country and decide their own destiny. We must not leave the question of unification for the next generation.

Greeting the New Year, the 21st after liberation, we confident of victory will take a big step toward the final victory of our revolution and toward unification of the country.



BUMPER HARVEST

CHOI TAI HI



IT was last autumn when we visited the Songsuk Co-operative Farm on the Yuldoosamchunri plain, Pyungwon County, South Pyungan Province. It was an hour's drive from Pyongyang.

IN THE FIELD

"We have nothing particularly to boast about this year's farming. But everything including industrial crops and fruits did very well." Thus spoke chairman Kim Eung Ryool of the farm when we called on him.

Suggesting that we should see for ourselves, he took us to the field where the harvesting was in full swing. Tractors drawing harvesters came in sight. Then there were farmers making rice bundles.

Kim Jin Sik, a co-op farm member, who was working in the field said that every stalk was so thick and had so many branches that they could not be bundled as speedily as in the previous years.

It has been said here that 2,000 rice bundles from each *jungbo* would make a good year, but they were expecting 2,200-2,500 sheaves on the average.

We climbed a small hill to hit quite a large millet field. The millet was sown right after harvesting wheat and barley, and it would be gathered in some 90 days. The farm chairman told me that with the two crops put together the yield would mean 4 to 5 tons a *jungbo*.

In a valley we saw a tobacco drying room which the state had built for them. The farmers were busy bundling tobacco leaves.

At the terraced orchard we saw row upon row of 15 to 20-year-old trees heavily loaded with apples.

Then we dropped in the clubhouse of the farm. A large chart on the wall indicated the estimated figures of grains over the previous year—rice 104.6 per cent, wheat 123.7 per cent, and barley 119.7 per cent.

IRRIGATION DRIVES OUT DROUGHT

I was told that in the past this area used to be hit by drought and flood every year. But now the entire area is blessed with irrigation channels, and last year's terrible drought and heavy rains did little damage to the cropping.

Particularly, last spring the state helped the village financially and with manpower. Now all the winding streams running through the plain of the village have been straightened and embanked. All these projects not only freed the villages from flood but also gave them additional land. We met an old man watering a celery cabbage field. He scooped out the water in his hands and said:

"Look, this comes from the Yunpoong reservoir, some 120 km away. The water has been pumped up to the reservoir scores of metres from the Daidong and Chungchun Rivers." The field was over 20 metres high above the irrigation canal.

Accompanied by the chairman we climbed a hill, from where we could command a view of the field crisscrossed with water channels. Then he told us:

"Now our farm is free from drought and flood forever. So, it is natural to expect a good harvest every year. This year's good farming comes from irrigation, too."

SCIENTIFIC METHODS

According to chief agronomist Choi Jai Choon of the farm, last year they analysed the soil of every plot, selected right kinds of grain and plants taking into consideration the position and slope of each field, and drew up plans for manuring, ploughing, and sowing.

We noticed a marker with detailed information on the plot in every field. The marker had information on the plot's area, transplanting, seedlings, amount of fertilizers applied and so on.

The government sent a number of technicians and a large volume of fertilizers and chemicals. Then the county co-operative farm management committee carried on an extensive program for popularizing advanced farming techniques and scientific knowledge.

The Songsuk Co-operative Farm has two agronomists and fifteen junior agronomists. More than seventy farmers are preparing for the examination for the license of agronomist and assistant agronomist.

With the technical level elevating, the farming has been put on a scientific basis. And this is another factor of the bumper crop.

RAISING THE UTILITY RATE OF LAND

In the village hall there was a graph showing the growth in the farm's sown area and the rising utility rate of land. According to the graph, in 1965, compared with 1964, the utility rates of paddies and dry fields rose to 131 and 182 per cent respectively, and the sown area expanded by 3 per cent.

"This area has been known for its not laying even an inch of land idle. Thanks to the extensive two cropping, the utility rate of land has risen remarkably," said the farm chairman.

We were told that last year they sowed wheat and barley on all paddies and dry fields and gathered in them in early June. Then they planted rice and millet. The per jungbo harvest of the first crops was 2.5 tons.

On top of it, the farm grew vegetables, sweet potato and beans between fruit trees and practised a mixed cropping on every dry field. In a word, they "doubled" the area of land.

Particularly, the farmers, who work under the slogan of "No waste land" cultivated beans, castor-beans, and hemp on levees of the embankments, paddies and dry fields, and roadside.

According to the farm chairman, they expect to get at least 5 tons of beans from these extra lots. He introduced us to woman farmer Ri Jung Pil who had sown bean on her own initiative on some 1,000 square metres of idle land at her leisure. These are her words:

"I had been a maid for a landlord for some 14 years until the country's liberation because I had no land. In the war time the Yankees killed my husband who fought to defend this land. So, how can I leave even one inch of land idle?"

On hearing her story we thought it was not without reason for the co-op farm to expand the sown area as it did and to raise the utility rate of land.

Now to the rice threshing ground

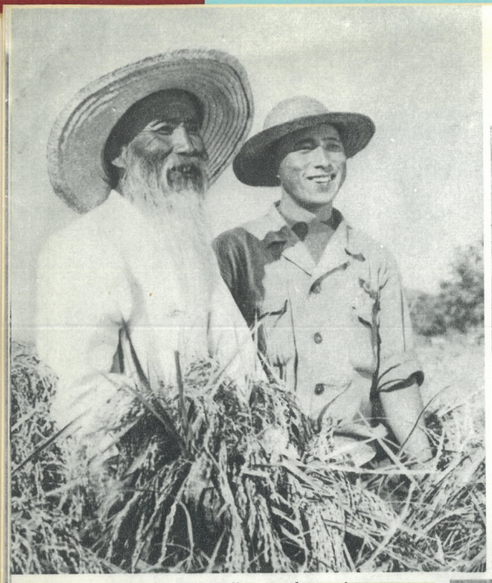
A GREAT ROLE PLAYED BY MACHINES

Chief agronomist Choi Jai Choon took us to headquarters of the tractor company stationed in the farm. The company commander explained what they had been doing. 92 per cent of the farm's arable land was ploughed by tractors and 16 sorts of work were mechanised. Thus, machines worked 1.3 times more than the previous year and saved scores of thousands of man-days.

"Because we could save more man power the farm could transplant rice seedlings 15 days earlier than the previous year and weeded four times. So the tractor company has played a great role in bringing a bumper harvest," added the chief agronomist.

* * *

The chairman told us that it was still too early to have exact figures for the year, for which they have to wait until December. But he added that it was their plan to increase the per household share of grain by 13 per cent and cash income by 82 per cent, but the crop conditions promised larger shares than expected.



Another good year has come

Selecting high-quality seeds

Look at the full ears of millet

← Rice harvesting

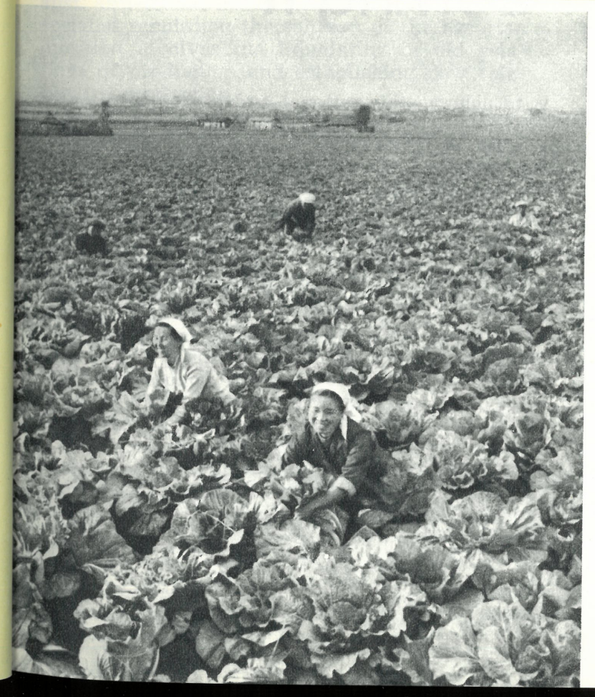
The Countryside in Autumn

Last year, a bumper harvest visited our countryside in spite of the long spell of drought in early spring.

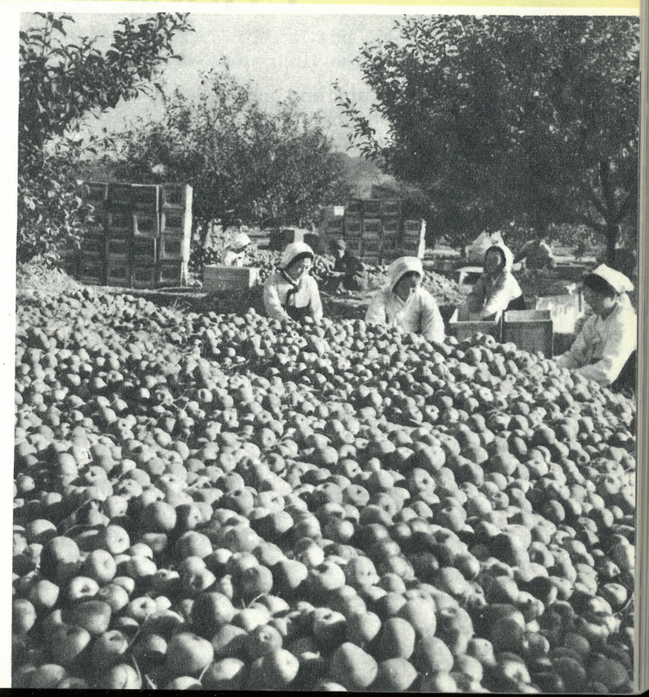
Thanks to the irrigation ditches crisscrossing the countryside the peasants did the farming without worrying about water. Rice, wheat, barley, vegetables, fruits, and industrial crops did very well. On the co-op farms many tractors and other farm machines worked, and more chemical fertilizers were sent to the rural villages.

"Soon we would forget the words 'crop failure'." This is what the peasants are saying now. They are determined to move ahead more energetically along the road indicated by the "Theses on the Socialist Agrarian Question in Our Country."

Vegetables did well, too!



A bumper crop of apples



On the "Theses on the Socialist Agrarian Question in Our Country"

Many readers have written to the Editorial Board of this magazine expressing their wishes to have more information on Premier Kim Il Sung's "Theses on the Socialist Agrarian Question in Our Country." And we will present a series of articles on various aspects of the Theses.

Issued in February 1964, the Theses popularized in a scientific way the successes and experience accumulated in building the socialist countryside and gave answers to the questions raised in consolidating and developing socialist agriculture by creatively applying the Marxist-Leninist principles on the peasant and agrarian question to the concrete conditions in our country.— Ed.

Peasant and Agrarian Question under Socialism and Basic Principles in Solving It

THE peasant and agrarian question holds a very important place in the socialist revolution and socialist construction, as it is the duty of the working class to free its ally, the peasantry, from oppression and exploitation of every hue, to make the peasants take an active part in building socialism and communism, to promote the backward productive forces of agriculture to the level of industry.

The question acquires particular importance in those countries which had been or still are under the colonial yoke. It comes from the fact that victory of the revolution and social progress hinge, in the last analysis, on the successful solution of the peasant and agrarian question. In these countries, first of all, having been backward, colonial agrarian countries, agriculture holds the main part of the economy and the overwhelming majority of the population are peasants. Necessarily, if the working class is to achieve the national and class liberation, it must rally the broad masses of the peasants around itself. To do so, it must solve the peasant and agrarian question in a proper way for the peasantry.

The peasant and agrarian question still remains an important one even after the working class has assumed the power. The peasantry is a reliable ally of the working class and a mighty force in socialist construction. Besides, agriculture, along with industry, is one of the two major branches of the national economy. It provides foodstuffs for the population and feeds light industry with raw materials. Only when the working class, even after taking the power, steadily consolidates its alliance with the peasants and rapidly develops agriculture, can it solidify its state power, swiftly develop the socialist economy, and improve the people's livelihood step by step.

Now, when does the peasant and agrarian question rise and when would it be solved completely? The question rises when the working class starts the struggle for state power, and it would come to a complete solution through a long revolutionary struggle until communism is built. In this long period the peasant and agrarian question poses itself in a different light at different stages of the development of the revolution. In the stage of the anti-imperialist, anti-feudal democratic revolution the peasant and agrarian question is to liberate the peasantry from exploitation at the hands of the landlords and to free the productive forces of agriculture from the fetters of feudal relations of production.

In our country this question was successfully solved by the thorough land reform executed in 1946.

The principle of confiscating the landlords' land without compensation and distributing it to tillers without compensation was observed to the letter in this. In the stage of socialist revolution the peasant and agrarian question demands the freeing of the peasantry for good from exploitation and oppression of all hues and completely liberating the productive forces of agriculture from the fetters of old relations of production of private ownership. To this end, it would be necessary, the capitalist elements in the countryside have to be cast aside, and the private peasant economy must be transformed into the socialist collective economy. In Korea these questions have been solved by carrying out socialist agricultural co-operation between 1954 and 1958, which was executed on the basis of displaying its superiority, voluntary principle, and powerful state guidance and aid.

As is seen, in the stages of the anti-imperialist, anti-feudal democratic revolution and the socialist revolution the solution of the agrarian question involves the liquidating of old relations of production and establishing new relations of production.

Socialist agriculture, established with the completion of socialist transformation of agriculture, is decisively superior to the private peasant economy or capitalist agriculture. It opens up a broad avenue for the growth in the productive forces of agriculture and offers possibilities for the rapid improvement of the material and cultural conditions of the peasantry.

However, this should not be taken to mean the complete solution of the peasant and agrarian question.

In reality, even after the completion of agricultural co-operation, the countryside still lags behind the town, and the peasantry behind the working class in all fields, political, economic, and cultural.

Therefore, under socialism the peasant and agrarian question still remains wanting in solution.

And after the triumph of the socialist system in the countryside the peasant and agrarian question is put in an entirely different light.

Until the socialist system is established, the cardinal task in the agrarian question is to replace old relations of production with new ones; but under socialism ultimate obliteration of distinctions between town and country on the basis of further consolidating the socialist relations of production.

The Theses define the agrarian question under socialism as follows:

"Under socialism the peasant and agrarian question resolves itself into developing the productive forces of agriculture to a high level, into making the life of the peasants bountiful, abolishing the backwardness in the countryside left over by the exploiter society, and gradually obliterating the distinctions between town and country, on the basis of the continuous strengthening of the socialist system established in the countryside."

Only when these tasks are thoroughly fulfilled can the agrarian question be finally solved.

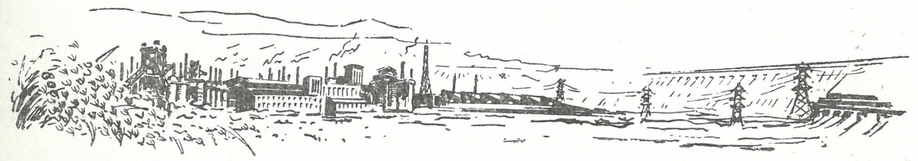
Accordingly, after the triumph of the socialist revolution, too, the working class should pay profound attention to the agrarian question and constantly seek principles and means for its final solution.

For the successful solution of the agrarian question under socialism the Theses point out the following basic principles that must be firmly adhered to:

"First, the technical, cultural and ideological revolutions should be thoroughly carried out in the rural districts;

"Second, working-class leadership of the peasantry, assistance of industry to agriculture and support of towns to the countryside should be strengthened in every way;

"Third, guidance and management of the rural economy should steadily be brought closer to the advanced level of industrial enterprise management, links between ownership by the whole people and co-operative ownership should be strengthened, and co-operative ownership steadily brought closer to ownership by the whole people."



THUS WE STARTED

KIM BONG SAM

Some time ago I was in Samchun County, South Hwanghai Province. Samchun County is my native place and I had worked there for some ten years after the country's liberation.

My recent journey was done after a six years' absence. In these years, I noticed, the county had undergone great changes. Visiting the local government offices, I recalled the early days after liberation (August 15, 1945) when the people's committees had been set up.

The joy of liberation brimmed over every heart of the 2,000 peasants and a few railway worker families in Koongheung Sub-county (now Samchun County)—the people who had been maltreated under the half century-long Japanese colonial rule. And their revolutionary spirit rose, too. They punished many landlords who had sheltered themselves under Japanese influence. The old Japanese sub-county offices, police stations, and other organs were raided and destroyed. The people who had long been maltreated and exploited wanted to see a government which would stand for their interests and rights.

One day there was a mass meeting on the square in front of the sub-county office, where some 400 people gathered. The gathering was organized by progressive workers, peasants, and intellectuals who had been influenced by Marxism-Leninism. The meeting was called to elect a ruling body for the sub-county and a security corps, and it was acute class struggle itself from beginning to end. Kim Hang Ro and Hwang Rak Su, both faithful Japanese running dogs and big landowners, succeeded in their scheming to present a list of candidates to the meeting. They contending that the sub-county officials must be formed with the "elite" of the village saw to it that the list was stuffed with their followers.

But we could see through their unsavory schemes. Enraged Kim Bong Chan, a railwayman and one of the organizers of the meeting, took the floor, and he lashed out. Most bitterly he condemned those names put before the meeting—he listed shameful doings of these characters against the village people, adding that they would only suppress the people. Then he stressed that the sub-county ruling body should be formed with workers and peasants. Only then, he went on, the interests of the masses could be protected.

Thus the enemy's scheme was frustrated. It was our first trial and we learned much. Eventually the people set up their own ruling body which grew into the Koongheung Sub-county People's Committee.

The Japanese colonial ruling machinery was thrown overboard with the establishment of the people's power. Let no one entertain, however, with a notion of smooth sailing. On the contrary, the path was yet full of turns and twists. Gnashing the teeth at the failure, the enemy designed to regain power by force. They set false rumours afloat in the hope to undermine the people's committee.

One night in October, 1945, a band of hooligans led by Hwang Rak Su and other landlords stormed and occupied the sub-county people's committee and security corps offices. On top of it, they kidnapped a few officials. They really took us by surprise, as we had not been fully prepared for such eventualities.

Learning what had taken place, hundreds of workers and farmers of the sub-county armed with sickles and axes decided to have a showdown with the enemy. Neighbouring villages—Moonmoo and Chori—sent people to help them.

Soon the sub-county seat turned into a fierce battle site; and the people succeeded in restoring the power.

But we lost Kim Chul Joo of Ryongam-ri, Pak Sung Joon of Samchun-ri, and others.

Still we were not without difficulties. We had no experience in the government. Then the people looked at the people's power organ with a suspicious eye as all government officials they had known were Japanese bureaucrats and policemen who had mistreated them.

The situation demanded a systematic guidance from the upper organs. In the meantime local governments were set up in other parts of the country, and, at last, the North Korean Provisional People's Committee came into being in February 1946, the central administrative body. Thus the whole country was brought under a centrally organized system.

Also in 1946, land reform and nationalization of key industries and other tasks of the anti-imperialist, anti-feudal democratic revolution were successfully carried out. A nation-wide movement was waged for national construction and erasing Japanese ideological aftermaths.

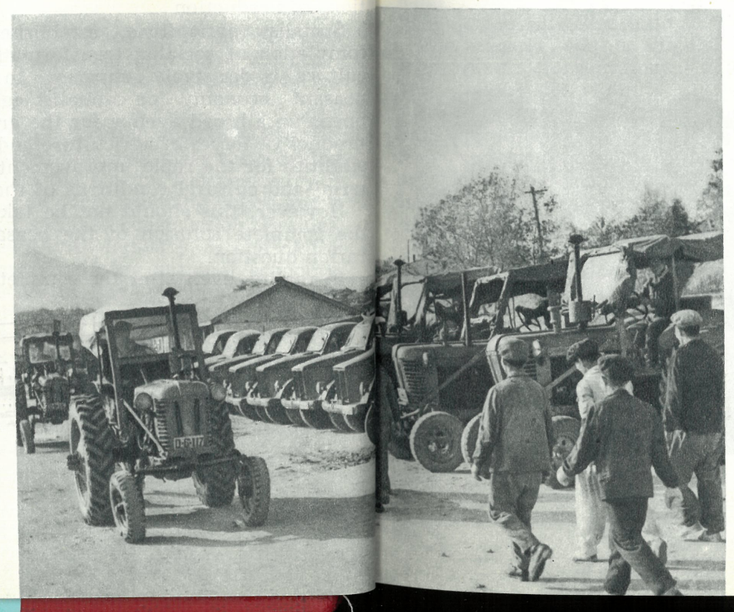
On November 3, 1946, the general election was held for the first time in the country, which further strengthened the people's power organs.

* * *

The people's power is one that has inherited the brilliant revolutionary traditions of the armed struggle of the thirties against Japanese imperialism and one reinforced and developed by the Workers' Party of Korea. It is the fruition of the efforts of hundreds and thousands of patriotic forerunners who shed blood. It is the guarantee for the people's happiness. That is why the people do not hesitate to dedicate their lives to its defence and preservation.

They all share each other what they know for better work (At the textile mill of Samchun County)

The county farm machine station plays a big role in the technical revolution in the countryside



There is a Culture Hall in the county seat, where a variety of programs is held regularly

Seven Children

There is an old Korean saying, which goes like this: "Love of children is an eternal encumbrance." Of course, this old saying reflects the old society where one more child meant only another mouth to feed.

In the new society, however, this proverb is meaningless.

Take the case of Boo Duk Jong and his family who live in Sungyo District, Pyongyang.

AS HE WISHED

Boo Duk Jong is deputy shop manager of the Sungyo Knitted Goods Factory in Pyongyang.

He has seven children, four boys and three girls, who are all in school.

The first boy Ho Byung is studying in the Pyongyang Higher Nuclear Physics School and Ho Joon, another boy, is a student at the Pyongyang Conservatory of Music. Then In Nyu, a girl, is in the Oisung Higher Medical School; In Ja is enrolled in the Sungyo Middle School. Then In Sam, another girl, is a primary school pupil. Twin boys Ho Dong and Ho Jun just entered the Sungyo Primary School.

Boo Duk Jong lived in Osaka, Japan, before returning home in the 43rd repatriation boat in 1960.

In Japan Boo Duk Jong was a clothing factory worker. Then there were seven in the family and life was very tough for them.

Just two years before their returning home, the twins came. It should have been a happy event, but the thought of two more mouths in the family added so much anxiety. But not in their own country.

Of course if they had been in Japan, it would be impossible for him to support his seven children no matter what he did. But now his children are studying! They are provided with school uniforms and overcoats at low prices in different seasons. This is not all. They do not know what tuition and entrance fees mean. The boy who is attending college receives even a government stipend regularly.

Whenever Boo Duk Jong looks at his seven children, the days of his childhood would flash across his mind.

He was born in Dongbook-ri village on Cheju Island, South Korea. Oh, how hard his parents had toiled and moiled to see their son Duk Jong, he was the only child, in school!

However, little Duk Jong was expelled from the primary school because he could not pay tuition—a sum sixty *jun*! In the end, Duk Jong, determined to work his way through, had crossed the sea to Japan.

Things were quite different from what he had expected. He could not even sustain himself let alone studying.

ACCORDING TO THEIR TALENTS AND WISHES

When Boo Duk Jong returned home, he sent his eldest daughter In Nyu to a medical school, and there was a good reason for that.

When they were in Japan, the third girl In Sam was struck by meningitis. It was a great misfortune for the poverty-stricken family. In Japan money ruled everything. Only by disposing almost all household goods, he could save the child's life. Because he had such a bitter experience, he wanted the eldest daughter to study medicine and become a doctor.

However, the picture is quite different in their country. Some time after they returned home, the twins fell ill. They were taken to hospital where they were treated for a long time. All this was free. After they were discharged from hospital, the twins were provided with various kinds of tonics.

Duk Jong felt refreshed like the thaw in spring. He came to realize that the experience he had in Japan was something so different from his own country. Now in the country, he thought, he should make his children study as they wish.

One day the teacher of his eldest son visited his house to discuss the question of sending the boy to a higher school. The teacher said that because the boy had great ability in physics, the school authorities decided to send him to the higher physics school, and asked if the parents would agree to it.

Taking the teacher by the hand, Duk Jong merely said: "Thank you, sir! Please do so!"

The second son is in the Pyongyang Conservatory of Music taking the violin.

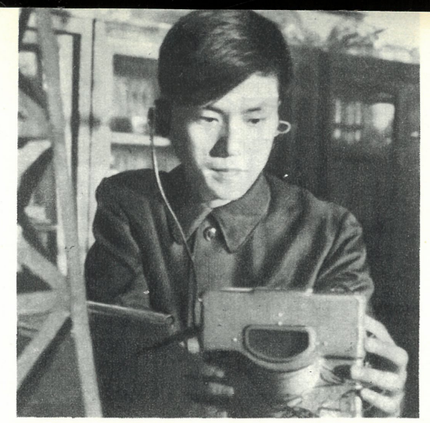
The youngest daughter In Sam is determined to become a film actress when she grows up. Then the second daughter In Ja is growing up into a dancer.

The twins Ho Dong and Ho Jun decided to become a pianist and a painter. They are quite popular with their class-mates.

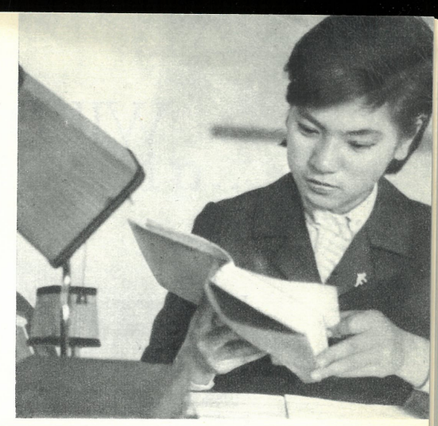
Now the eldest daughter is making preparations for entering a university.

So this family is a big one but a happy one.

The whole family except one is out for a stroll on the bank of the Daidong (In Ja, another girl, is missing, who is on an excursion together with her school-mates)



Eldest son Ho Byung in a school physics lab



In Nyu is preparing for the college entrance examination

Second son Ho Joon is very fond of music

14-year-old girl In Ja (left)

Third girl In Sam and her twin brothers, Ho Dong and Ho Jun

WILD FRUITS AND A LOCAL FACTORY

IN and around Mt. Baikdoo, the highest peak in Korea, there grow in abundance mountain fruits, such as, blueberries, wild pears, wild vines, the fruit of Actinidia arguta, acorns, then various kinds of wild vegetables.

Particularly, blueberries which contain much sugar and vitamin C are processed extensively.

Up to several years ago these wild fruits were left rotten, but now there are over twenty food factories in Ryanggang Province to process them.

In addition to processed fruits, wines and a variety of soft drinks are turned out.

These factories were built after the June (1958) Plenum of the Central Committee of the Workers' Party of Korea.

The Plenum set forth the task of building factories with manpower and materials available in localities with a view to increasing the production of processed foodstuffs and daily items with raw materials found in different parts of the country.

The first factory in Hyesan appeared after the Plenum. It was a foodstuff factory. In its early days, it produced soy sauce and bean paste as well as sweets. It also made soft drinks and wines by processing blueberries. And all their products were well received.

Eventually the demands grew. Soon after there was a new factory in Wiyun not far from Mt. Baikdoo. It is a factory for processing blueberries exclusively. It is a small factory and 80 per cent of its employees are women.

According to the woman manager, the main products of this factory are wines, soft drinks, jams, jellies, and others, all made from blueberries. The factory also processes honey.

In one year of 1965, the factory produced about 1,200 kilolitres of various brands of wine. This year's goal is 1,400 kilolitres.

In this small local factory the per-capita output value is 13,000 won.

This year the factory plans to double the gross value of production over last year's.

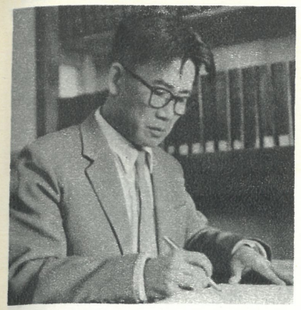
Such is the tempo of this young factory's growth.

As the province is satisfying the needs of the inhabitants with its raw materials and manpower found in the province, industry is growing rapidly, the people's life keeps improving, and the state's finance has been consolidated.

It is just the beginning for this factory. Yet, its products—blueberry wines, blueberry syrups, and blueberry jellies—are to be seen everywhere in the country.

Thus thanks to the local factories built throughout the country, the once neglected wild fruits are well utilized.

Chief engineer Kim Suk Song (second from left) discussing with workers to improve the quality of goods



We Maintain...

KOREA IS ONE

RI JI RIN

THE Korean people is a homogeneous nation. Through their long history the Korean people have made an unique development in language, culture, arts, and customs.

Whenever there were foreign aggressors, the whole nation, united as one, repulsed invaders and defended the territory. When the enemy appeared in the north, the people in the south came to aid, and, when the south was invaded, the north rushed to fight the enemy.

When the country was invaded by the Mongols in the 13th century, and by Hideyoshi's troops of Japan in the 16th century, the whole nation rose up in the struggle against the enemy and repulsed the invaders. The Mongols that had overrun even Europe could not subdue the Korean nation.

During the period of Japanese occupation of Korea the Korean people aided in every way the Korean communists, headed by Comrade Kim Il Sung, who waged the 15 years of the arduous armed struggle against Japanese imperialism.

Revolutionary youths from every part of the land joined the ranks of the guerrillas led by Comrade Kim Il Sung.

Thus the Korean nation has devoted all to the glory and freedom of their motherland.

Our country, however, has been divided into North and South since August 1945 due to U.S. occupation of South Korea. And this has been a great obstacle in the way of Korea's unification and the root cause of sufferings and misfortunes of the Korean people.

For the past 20 years since liberation the people of North and South have taken two diametrically different roads.

In the North the people have built a socialist industrial-agricultural country under the revolutionary banner of self-reliance. It has been reinforced with political, military, and moral forces as well as with a powerful economy capable of withstanding and repulsing all aggressors.

Moreover, the nation's cultural heritage has been developed to see an era of flourishing science, culture and arts.

In contrast with North Korea South Korea has been turned into a U.S. colony where the political, economic, and cultural life is on the steady downgrade. To make the matter worse, now even the Japanese militarists are infiltrating into South Korea.

The South Korean economy has been completely ruined, and all the natural resouces are in the hands of the U.S. and Japanese aggressors.

Hunger is sweeping the whole land. Then U.S. imperialism has instigated its puppets to obliterate the national culture, language, and even customs of the Korean people. The decadent American culture is prostituting the time-honoured Korean culture. Now South Korea is flooding again with the culture of Japan, the sworn enemy of the Korean people. And, attempting to keep our nation split forever, U.S. imperialism is writing a new story about the Korean people.

Thus the traitors, wishing to prolong their dying life with U.S. blessing, are out to paralyse the national consciousness of the people and make them slaves to the U.S.

Korea is one.

The Korean people, who have been divided into North and South, cannot even write to each other due to the U.S. imperialists. And the North Korean people cannot share their happiness with their brothers and sisters in South Korea.

This abnormal situation must not be left to continue.

The country must be unified at once. This is the earnest wishes of the entire people of North and South. The nation must drive out the U.S. imperialists and wage the staunch struggle for smashing the reactionary forces headed by the Pak Jung Hi clique.

This is the sacred duty and right of the Korean people.

NATIONAL IDENTITY

IN LITERATURE AND ARTS

KIM HA MYUNG

KOREA enjoys a time-honoured cultural heritage. However, at no time in her long history has she seen literature and arts attaining such a high level in ideological content and artistic value and popular character as during the past twenty years after the country's liberation in August 1945.

The speedy development in the field of literature and arts in the post-liberation years owes to the adherence to national identity. By national identity it is meant here developing literature and arts based on the creative application of the general principles of Marxism-Leninism to the reality of Korea and on the national traditions so as to make them serve the Korean revolution and socialist construction.

When the country was liberated from the yoke of Japanese colonial rule, there were few institutions for cultural growth and the number of writers and artists was small. The 36-year long Japanese rule over Korea was a bitter trial for Korea's culture as the Japanese had done everything to persecute Korea's culture. Even the use of the Korean language was banned.

Under the circumstances the question of establishing national identity came to the fore in the spheres of literature and arts, when the country was liberated. And this was well expressed in the policy of the Workers' Party of Korea. Comrade Kim Il Sung has said:

"The constant Party's policy, inheriting the time-honoured cultural heritage of our people and applying advanced foreign cultures, aims to develop a new culture which serves to reflect life and feelings of our people ..." In short, literature and arts of a people who have become the masters of the country must be made to suit the sentiments and tastes of the people and serve their revolution.

Consequently the question of taking over critically the nation's cultural heritage and of its continuing growth became the first and foremost task in building a new socialist, national culture. And this is of significance in educating the people with patriotism and heightening their national pride.

Under Japanese rule the pro-Japanese scholars had scoffed at Korea's culture to flatter the Japanese rulers. Korea's culture is, they said, "outdated," "unimaginative," and "non-resistant." (And the same is happening in South Korea today—this time to flatter the Yankees.)

In the light of the prevailing situation in the country, measures were taken soon after liberation for unearthing, classifying, and preserving cultural relics. And all these cultural fruits of our people became the people's property.

A number of classic literary and art works were reprinted and staged. Histories of literature, music, fine arts and other subjects were compiled, too. Particularly noteworthy was the rediscovery of the works of the people, once ignored and rejected by the ruling circles of the exploiting society.

On the other hand, the question of taking over critically the cultural heritage has been pursued in parallel with one of making the writers and artists of today reflect national characteristics and popular character in their works.

To reflect correctly national characteristics is a sine qua non in telling realistically the people's life and in making the works understandable easily by the people. It means, on the one hand, a realistic description of life and character which have come into being in the course of the long history, while, on the other hand, the representation should be clothed in the traditional national form so that the people can understand easily. Culture is a mirror of the mental community of the given nation. Hence, the cultural relics of the nation show the spiritual world of the people, various methods of artistic expressions and technics that have been at the people's disposal, and what they like.

That is why to carry forward the precious cultural heritage of the nation is a prerequisite for representing truly the life and feelings of the people and attaining a higher level of popular character.

A Korean classical dance

However, it should be stressed that one should not lose sight of the revolutionary stand in inheriting the cultural heritage. To start with, taking over the cultural heritage by no means is accepting the culture of yesterday, as such, for what it is. Nor is it a name of clothing

A still from the feature film "Son of the Land"

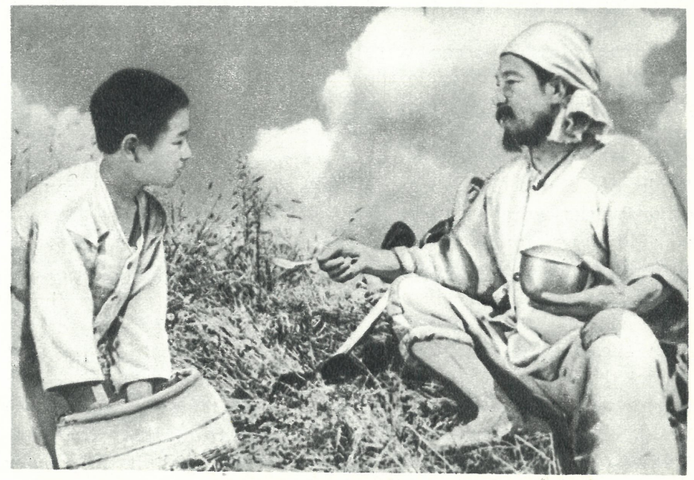


Photo: From "A Night in the Capital"

A Kayakeum (Korean stringed instrument) ensemble

for a new body in a "conventional form." The national form is not stationary but constantly develops with the changing and advancing life and spirit of the ages. To carry forward the cultural heritage is, in the last analysis, to enrich and advance our culture and to meet the tastes of the present times. To do so, choice is necessary—the choice of taking what is good and discarding what is undesirable.

This can be seen in the rapid development of the Korean classic opera.

Korean classic operas were not allowed to be staged in the days of Japanese rule. But soon after the country's liberation the "Tale of Choon Hyang," "Tale of Sim Chung" and other works were re-discovered. Moreover, many new features — far-reaching changes based on socialist realism — were added.

In these works, first of all, feudal thoughts were cast aside; stories were made to show the reality of the times clearer; the works were made easy to be understood. Solo, chorus, dance, and other forms of expression were employed to lend colour.

Some have maintained contemporaneity is out of the question so far as the Korean classic operas are concerned. However, developments put them in the wrong.

In the fields of fine arts and dance a big advance has been made in developing national form to meet aesthetic tastes of the modern time. Group dances "Fan Dance" and "Molten Iron Flows" fall into this category.

Life has taught us that national identity should be adhered to in adapting the cultures of foreign countries.

To carry forward the cultural heritage should not and does not mean building a high wall against literatures and arts of other lands. Nor does it mean literature and arts of the country should confine themselves within the frame of the nation. As no literature and arts of a nation can join the ranks of other cultures unless it draws from the experience and results what all the peoples have attained. Hence, our country has taken every measure for adapting advanced cultures of other peoples.

Due attention should be drawn to this fact: When a nation goes for alien cultures before it is fortified with a national identity, its culture may be ruined instead of developing. The imperialists have resorted to every means to permeate their decadent, reactionary literature and arts into all countries in order to realize their neo-colonial aims under the good name of cultural intercourse.

In our country, however, intrusion of such reactionary literature and arts has been thoroughly barred, while learning critically from advanced cultures of other countries for our cultural construction encouraged.

All progressive, revolutionary cultures of other peoples—these can be identified with the interests of the working people—are easily to be understood and acceptable to our people. This can be explainable by the identity of class interests.

The application of foreign cultures does not mean a blind imitation.

We have adapted foreign cultures so far as they are progressive and meet wishes and tastes of our people. Moreover, they were made part of our literature and arts. Therefore, they are not to emasculate our culture, on the contrary they are to enrich it.

Take the "Song of Boatmen in Bupsungpo" for an example. The song is built on Korea's folk melody. But, with the introduction of harmony and counterpoint, the song has become a new one, a better one. The same can be said of fine arts. Technics of water-colours have been creatively adapted to the traditional Korean painting. To carry forward the cultural heritage is, in the long run, for realistically portraying the life and feelings of the people in national form and enhancing its role of educator.

Our literature and arts take themes from the people who, forging ahead with the time, are fighting to build a yet more prosperous country; attention of the writers and artists turns, first of all, to the heroes of the time—the Chullima riders and revolutionary fighters—who have done a great work in remaking nature and society.

The full-length novel "The Land," epic "Mt. Baikdoo" and many other works which appeared in the peaceful construction period were woven with the rapture of the people liberated from the yoke of Japanese rule, their profound thanks to our revolutionary forebears, the grand struggle for democratic reforms and a new state, and the emergence of man of a new type under the new system, socialism.

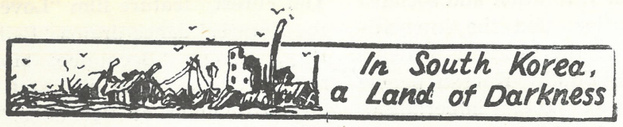
The Patriotic War of Liberation (1950-1953) demanded something more of our writers and artists. They pictured the soldiers of the Korean People's Army at the front and the people in the rear, who were striving to defend the country's freedom and dignity. Short stories "Flaming Island" and "Signalman First Class," feature film "The Scout," songs "The Decisive Battle" and "Moonkyung Pass," dance "A Korean Mother," and many others were some of the outstanding works falling under this category.

In the postwar years, when there was an upsurge in the socialist revolution and socialist construction, and the intensification of the patriotic struggle of the South Korean people against U.S. imperialism, "Through Trials" and "New Spring of Sukkaiool Village,"—both novels—music and dance epic "Glorious Is Our Fatherland," dance drama "Under the Bright Sun," feature films "A Spinner" and "Son of the Land" and dance "Molten Iron Flows" appeared, reflecting the ever rapidly advancing country. Also many works built on the revolutionary tradition appeared so as to teach the people. In this connection these works must be mentioned: Novels "Dawn" and "Youth Guard," opera "Speak, You Forest," feature film "Love the Future," dance drama "Red Flag," song "Bochunbo, My Native Village," and oil painting "Torchlight of Bochunbo."

The growth of our literature and arts gives testimony to the fact that the more themes there are, the wider becomes the range of form. The music and dance epic "Glorious Is Our Fatherland," listed above, and novels in sequences "The Dooman River" and "A New Age" are in point.

Now our writers and artists strive to produce more and better works on the reality—the reality of the new heroic life in the Chullima age and hard but great revolutionary history.

A scene from the play "Sunflower"



A Funeral March Is the Finale

ON last October 12, at the Seoul airfield there was a much-advertised affair—the "grand send-off" for the South Korean puppet soldiers who were going to South Vietnam to fight the dirty U.S. war. Many big wheels were on hand—South Korean "President" Pak Jung Hi, Commander of the U.N. Forces Beach, U.S. Ambassador in Seoul Brown, and others.

Pak even had planes flown in formation to make the event "impressive." Then, of course, there was the army band playing martial music. That day one combat division of the South Korean puppet army was leaving for South Vietnam, where Pak Jung Hi, already has some 5,000 men.

The dispatch to Saigon of a large force of the South Korean army was done at the bidding of U.S. President Johnson when he summoned Pak to Washington last spring.

But the South Korean people, particularly, the South Korean youths and students were and are against the criminal schemes. "We refuse to be U.S. cannon-fodder in South Vietnam!" This is their fighting slogan. However, the Pak Jung Hi clique, a band of faithful U.S. stooges perpetrated bloody suppression of the patriotic people. Now they are rushing more men to South Vietnam.

Soon after the landing of the South Korean troops in South Vietnam, however, one tragic scene after another has been taking place at the Seoul airport. The remains of the puppet soldiers keep coming into Seoul from Saigon. And everytime the airport is shaken with the cries of the families who lost their loved ones in the hopeless U.S. war against the South Vietnamese people who are fighting for the freedom and liberation of their country. Among the dead was a South Korean soldier who was shot by an American because he had refused to carry through the American's order.

Now the resentment of the South Korean people against the U.S.-Pak Jung Hi clique is mounting ever higher. They will punish the Pak Jung Hi clique, a band of traitors. And the American aggressors are digging their own graves.

Is It An Accident?

ON last September 19, a U.S. soldier, dead drunk, was making a scene in Pajoo, about 40 kilometres north of Seoul, and a Korean tried to stop him. Just then, several Yankee soldiers appeared and beat up the Korean to death. On September 3, another American soldier who belonged to the same unit tried to molest a passing-by woman. When this Korean woman resisted the Yankee brute jumped on her and beat her to death.

The latest series of U.S. outrages enraged the South Korean people, yet the U.S. ruling circles and the puppet clique of South Korea are trying to hush up the bestial atrocities of the U.S. soldiers, describing them as "isolated misdeed of individual American soldiers."

The most deplorable fact has been that not a single day passes in South Korea, for the past twenty years since the U.S. occupation of South Korea, without accompanying murder, robbery, rape, kidnapping—all by American soldiers. Yet, the U.S. ruling circles, far from punishing these criminals, are openly protecting them. The recent cases are not isolated ones. They are the outcome of U.S. "education" and "training". Washington is infusing racism into the hearts of its men in its program for conditioning them for aggression.

But the U.S. imperialist aggressors will certainly be made pay for all this criminal act.

Pak Jung Hi: "Thanks to you I got this."

TO MY BURMESE FRIENDS

RIM TAI MYUNG

GREETING the day of the 18th anniversary of the independence of Burma, I, together with the entire Korean people, extend my heartfelt congratulations to the Burmese people, and wish them all the happiness.

I have had opportunities to visit Burma on several occasions as a member of a Korean sports team, then on the way to and from other countries of Southeast Asia.

It was in winter of 1963 that I visited Burma for the first time. I had left Korea in winter attire, but it was a summer in Burma. I still remember the views of that country from the plane—the verdure-clothed mountains and meticulously worked-out fields.

The soil of Burma is very rich. Covetous of this land, the British and Japanese imperialists had subjected the Burmese people to evil colonial rule for a long time. However the Burmese people waged a staunch struggle against imperialism until they won independence. It seemed even the Irrawaddy river was singing in praise of freedom and independence of the land.

Very recently I visited Burma again, a land familiar to me.

We were given the same warm welcome by the Burmese people, good and diligent. And the ever-green land was more invigorating. We drove from the airport to Rangoon.

The city was very clean, and every man was in his beautiful national costume, and they all looked cheerful.

At a girls' school we heard pupils reading aloud in the Burmese language. Burma has a language, and the people protected it even under the wicked rule of the imperialists. So now the people, like these girls do, use and learn the language. Looking forward to the happy future, the Burmese youth are studying hard to become real masters of their country.

I, together with my companions, made a tour of the rural areas and around the city of Rangoon.

Exotic trees of the southern lands—coconut, rubber, and others—were everywhere, and the fields were golden with ripening ears.

Harvesting and planting are done at the same time in Burma. We were told they do even three croppings in a year.

The Burmese Government advanced a plan for building its countryside into a collective one and adopted a law on abolition of farm-rent. Now these measures are actively supported by the people. Mechanization was in progress, irrigation projects were being built, and agricultural production was rising steadily.

I met a young farmer, who was coming home after a day in the field.

"Until several years ago, we had only bulls in our village. However, now we have tractors. I was graduated from a tractor driving school and now I am a tractor driver." This is what he told me proudly.

Taking his strong hands, I wished him successes in his work.

While in Burma, I visited the world-famous golden pagoda.

Burma is proud of its time-honored culture. The big golden pagoda was built about 2,500 years ago. It can be seen from every corner of Rangoon.

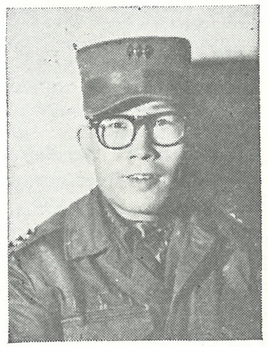
Whenever I think of Burma, my thoughts turn to the unforgettable event, which took place in Pyongyang in 1964, when a Burmese football team was in our country. One of the Burmese men saved a drowning Korean girl. Such an expression of noble friendship will be remembered for generations to come.

On the occasion of the Burmese independence day, I wish the Burmese people greater successes in the struggle for the growth and prosperity of their country.

I SHALL REMEMBER THOSE SHAMEFUL DAYS

RI EUNG RYONG

A Former Company Commander of the "ROK" Army



Author Ri Eung Ryong

ANOTHER year has passed since I, putting an end to the disgraceful South Korean army life, came over to North Korea.

The more I feel my life is now worthwhile, the oftener I look back on my past—those bitter days.

To think of it, it was in December 1950 that I was dragged into the South Korean puppet army—the Korean war started in June of that year. The U.S. imperialists and the South Korean puppets, in an attempt to recover their ignominious defeats in the war, were taking the youth of South Korea right and left into their army. When I was caught in their dragnet, I was a student of the Ryongsan High School in Seoul. Once in the army, I could not stand it—the training, hunger, and the constant beating. I had made two escapes, only to be caught every time.

In the meantime the puppet army decided to make high school graduates officers. So I said to myself: If I am to be a soldier, I might well become an officer. So I put my name in; soon after I was sent to the infantry school in Kwangjoo.

Now I was an officer, but the officer's life was more shameful than I had expected.

Gradually I began to think deeply about the puppet army and arrived at the conclusion: The puppet army life is no better than the prisoner's. Hunger, hard training, and severe whipping shadow the soldiers.

I noticed men were trying to take a leave, even a short one, as they wished to be away, brief as it might be, from the terrible ordeal.

However, most of the soldiers came back with heart-rending stories: some saw their aging parents having nothing to eat; some spoke of their farm land being taken away by the American troops; some said their brothers had been arrested and tortured because they had demonstrated against the government. Yes, their stories were most cruel and barbaric; they all cursed the Pak Jung Hi clique.

All this made me question myself? Whose army am I in? Why should I go through all this? For whom? Our parents, wives, children are suffering! As days went by, I could detect a silent protest in every man's face. There were more cases of men shooting the officers, then more deserters.

The days became more painful because I thought I was committing a big crime against the men, against the nation and the people. Then we had to pocket insult hurled at us day in and day out by the arrogant U.S. army. My experience taught me, the South Korean army is a thorough and thorough auxiliary to the American army.

The American "advisers" exercise real power over the South Korean army. Unless they authorize, no South Korean officer, regardless of the rank, can use a gramme of gasoline or a box of shells on his own, even if it is for training.

Who shall become generals or who shall be thrown out is decided solely by the American army. So one can imagine how the puppet army officers are treated.

There are numerous cases where the puppet army officers are removed by order of the U.S. advisers.

Shin was a Lieutenant-Colonel, commander of the 3rd battalion, 12th regiment, 1st division, to which I belonged. But, suddenly one day he was branded as "incompetent" and made to go. Why? Because Shin had not carried out orders to the liking of the American adviser!

One day in that winter, I ran into Shin in Kwanghwamoon Street in Seoul. He, in rags, was pulling a ricksha. His pitiful position, it seemed, was a warning to me. Who can say that I would not be discarded like a pair of old shoes?

As days went by, I hated more my life as a puppet army officer. More than once I was humiliated and insulted by the Yankee advisers.

This happened at a shooting range in June 1964. Then I was a commander of the 5th company of the 26th regiment of the Ronsan Training Camp. The day was very windy, and the shooting tally was not what it should have been. It so happened that a Yankee adviser—a mere sergeant—chose the day to make his appearance. The American sergeant was not pleased. Now he was watching a man shooting a 100 yards mark, who missed it. The Yankee cursed: "Damn fool! Let me show you!" He snatched the rifle and fired a shot, only to miss the aim by miles. Now he got angry and began to kick the soldier violently!

I was the company commander but could not utter a single word although one of his men was beaten black and blue by a sergeant of other country... I was sick at heart.

No Korean with national conscience can serve the puppet army. It was a big crime against the country and the people.

I was not the only one who harboured such a resentment. Bad blood between the South Korean army and the U.S. "advisers" got only worse.

It was in February 1960, I think. One day the 1st division arranged a party for the Yankee "advisers". The night was far advanced. Suddenly, Lieutenant-Colonel Jung, commander of the 3rd battalion of the 12th regiment, offered a glass to an American "adviser"—a major in rank. Jung, a man of hot temper, had been ill-treated often by the Yankee. At any rate, the Yankee major did not like the tone of Lieutenant-Colonel Jung's voice—he traced a sense of hostility—and refused to take the glass. Then the lieutenant-colonel abruptly flung the grass on the table and shouted: "You major dare to refuse the glass a lieutenant-colonel is offering?" Soon there was a scuffle between them. The party was turned into shambles. The division commander turned pale, and the regiment commanders did not know what to do. The division commander ordered Jung to leave. However, the lieutenant-colonel, by this time he had an upper hand over the Yankee, kept punching him. "I'll beat this mug to death!"

Now things came to a pretty mess. The emergency siren blew, which made M.P.s rush to the scene. Jung was arrested then and there.

It goes without saying no more was he the battalion commander.

All the officers could not repress their indignation at the Yankee advisers.

Although the puppet army soldiers are humiliated and insulted by the Yankees, and the South Korean people are made to shed blood by the U.S. army, the Pak Jung Hi clique always take sides with the Yankees, blaming the army and people of "his" country.

To entertain the U.S. army, the Pak clique have built "Walker Hill" (an exclusive place for the U.S. army). But they are exploiters and butcherers to the nation.

From hatred at the mercenary army life and wrath at the South Korean society, the men and officers of the South Korean army yearn for North Korea. That more South Korean soldiers come over to the North is only part of the whole story. And my longing for North Korea became more intense and it gave me hopes.

No more could I point the gun towards the north, towards the people. At last, a chance came to me, I was transferred to the unit near the demarcation line. Looking up at the Great Bear, I ran towards the north and finally crossed the barbed-wire entanglements of the demarcation line to set my feet on the soil of North Korea. With it, an end was put to my life of humiliation, and a new start was made.

But I cannot forget the young people of South Korea who are still subjected to misfortune and hardship. Yet, I am sure, the day will come when there will open a bright road for them, too.

Demolishing Box-Houses

In cities of South Korea, there are many people who live in box-houses.

The Pak Jung Hi clique, however, instead of looking after these poor people make no scruple to demolish the miserable dwellings.

Last year alone, in and around Sanggye-dong, Sungbook District in Seoul, more than 1,300 box-houses were demolished in a single day, making thousands of people homeless. And this is not limited to Seoul. In Inchon over 420 box-houses were levelled, over 400 in Kwangjoo, and more than 280 in Mokpo. And the authorities provide no new quarters for these people.

The Pak Jung Hi clique employ various pretexts to demolish such box-houses.

It was done in Seoul for "beautifying the city," in Taejon for a church building.

To level the box-houses under the Soojung Bridge in Taegu, the police fooled the people. "The President's car would pass over the bridge and it would not be a nice sight for him to see so many miserable box-houses. So you people stay away just a few days."

Once the people were gone, went down their houses.

The police is doing the job of demolishing box-houses.

The Pak Jung Hi clique, who have no regard for the people's welfare, have what they call a "7-year plan for demolishing box-houses" as a means of slum-clearing in cities. In this way, they are trying to cover up the tragic situation of South Korea caused by U.S. colonial rule.

A GREAT MORAL SATISFACTION

Jerome Goma-Nganga

Vice-Minister of Information, Popular Education and Public Service and Chief Secretary of the Ministry of the Congo (B)

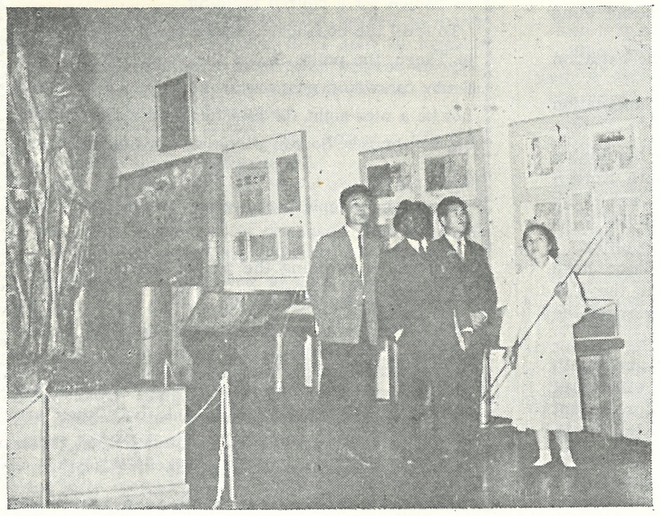
I have come to the Democratic People's Republic of Korea for a visit. Now I feel completely relieved of a suffering, that is, a doubt. To me this is a great moral satisfaction, for I have discovered the truth with my own eyes. Imperialism headed by the U.S., sunk in the depth of falsehood, has always presented North Korea as a country inhabited by an extremely barbarous and bellicose people... But, what do I see?

Today most people are not easily fooled by the monstrous Yankee propaganda machine. But there are also dupes victimized by imperialism, whom I would like to recommend to make a tour of North Korea. Then they will form their own idea on the spot.

I know why the shameless U.S. imperialists have been trying so hard to discredit the Democratic People's Republic of Korea. It is because they have not been able to this day to digest the ignominious defeat they suffered in their aggression against this country.

In North Korea I saw a valiant people, an ardent and magnificent youth, a heroic army, all united as firm as rock around the Party headed by their leader Premier Kim Il Sung who is one of the most outstanding statesmen of our time. He is most loved by his people in whose interests he works most devotedly. The Korean people ardently love peace and their great national aspiration is to achieve the reunification of their country unjustly divided by the American bandits and to relieve their brothers in South Korea from the ever worsening hunger and misery. The picture of South Korea is a striking contrast to the growing prosperity in the North.

Deputy Minister of People's Education and Information of the Congo (B) at the Museum of Korean Revolution



It is a veritable miracle to see the national economy in North Korea making such giant strides. It is known that Korea had a very backward economy under Japanese colonial rule which lasted nearly half a century.

The U.S.-ignited three-year Korean war started in 1950 ravaged the economy built by the courageous people of the Democratic People's Republic of Korea.

Today the North Korean economy has attained an incredibly great development. Incredible yet real.

When Mr. Kim Chang Man, Vice-Premier, with whom I had a very cordial talk for two hours, asked me to come again to North Korea after the Seven-Year Plan, I knew what he meant. I asked him what factors had brought forth such rapid economic development, he replied gently that under the leadership of Premier Kim Il Sung the people had energetically worked. Scraping every penny, tightening their belts and overcoming difficulties, they reconstructed the war-ravaged economy. And they actively responded to the call of their Premier Kim Il Sung: "When others take one step forward let's take ten, when they take ten let's take a hundred!" This is an expression of the famous movement of Chullima. If the underdeveloped countries are to accelerate the building of an independent economy, I think, there is no other way but to follow the example of the Democratic People's Republic of Korea.

Now the Korean people are engaged in building a most prosperous socialist society. I visited factories, state farms, children's palaces...

I talked with workers, peasants, soldiers, intellectuals, old men; and everybody had great confidence in the future of his country. What pleased me very much was also that North Koreans are very sincere when they speak about the Afro-Asian solidarity.

What I saw at Panmunjom has convinced me more keenly that South Korea is really a Yankee colony. I sincerely share the great concern of the Korean people and I firmly support Korea's unification programme advanced by Premier Kim Il Sung.

Merited Artist Jung Soon Hi. She has appeared with much success at the GANEFO and World Youth and Students Festivals

←
Korean tradition
painting
"Conquerors
the Forest"
yoon Tai Ryo

→
Korean tional
painting
"Rafti
by Ho Pyo

Play

"A Mother of South"

In Ho tells his mother about North Korea where the people are leading a good life

RECENTLY the Chungjin Drama Troupe staged a work "A Mother of South." The story of the play is based on the heroic struggle of the South Korean people against the American imperialists and the traitorous Pak Jung Hi clique and for saving the country.

Heroine Pak Soon Nyu lost her husband in the days when the country was under Japanese rule. The Japanese imperialists had taken him for military services. And she has gone through a lot to raise her only child, In Ho, a boy. And it was not easy. In Ho is now a grown-up boy and takes part in the struggle against American imperialism.

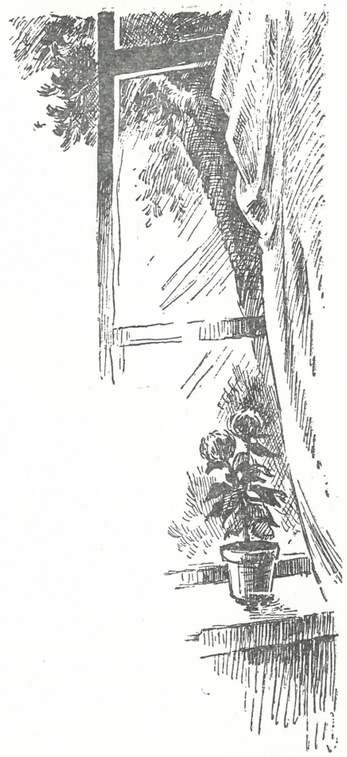
On April 19, 1960, the people's resistance comes to a climax. The puppet Syngman Rhee regime is overthrown, but In Ho falls in the fight. The death of her son turns Soon Nyu into a fighter in the struggle against the enemy.

Shouting "Down with traitorous Pak Jung Hi regime!" Soon Nyu marches in the van of the demonstration ranks taking the place of her son

A Short Story

HAPPINESS

4



SUK YOON GI

It was the next evening that I went to see the man Seung Jai. Of course, I went with Ok Joo.

Theirs was a charming, small bungalow at the foot of the mountain. With the kitchen in the middle, rooms were on both sides—one was for Ok Joo and her mother, and the other for the man.

It seems the girl's family is a small one—her father was killed in the war time, then she has a married brother who is living in Hamheung. As to Seung Jai, I learned, he comes from a village in the demilitarized zone, and now it is on the other side of the line. After his graduation from a mining school, he had worked in a mine in Whanghai Province before his joining the army. So, it had been some years since he heard of his folks.

When I was led into his room by Ok Joo, I found him in his bed. He was listening to the radio—evidently it was the radio the county Party chairman had sent. Then lovely flowers brightened the simply decorated patient's room. But it was a sort of room that makes you feel warm care having reached every corner. It was a most comfortable room. There were a lot of books, too.

Not that I had expected otherwise—Seung Jai did not look too good. After all, he had been bedridden for several years. But, I must say, I could tell he was a man of strong built—a husky fellow, you might call. And it made me feel still worse to find him like that. Yet, he seemed minding little; he was in a high spirit —almost cheerful.

The case itself was a serious one. Thoracic vertebrae Nos. 12 and 13 and the lumbar vertebra No. 5 were fractured. On top of it, a splinter was planted, and at the worst spot, too —the splinter went through thoracic vertebra No. 12. Operation had been done repeatedly, but the part being so delicate, they could not try to remove the splinter. Perhaps it was pressing or severed the spinal nerve, or maybe because of pus—at any rate, he was paralysed completely in the lower body. As the county Party chairman had told me, there were several discharges on his body.

When I entered his room, he showed little interest. Perhaps he hated to see an intruder to a very interesting program. Or, he had had his fill of doctors, and entertained no more fancy about them.

But he was quite different when Ok Joo introduced me to him. He told me he had heard about me through his friends—also disabled soldiers. I had had cases of some wounded veterans, particularly my interest being in the cases of articular tuberculosis known as incurable. But it seemed he held little concern about his own case—he was very reluctant when I said I was going to examine him.

His waist was unbandaged. The injuries were far worse than I had anticipated, and my heart

sank. To tell you the truth, his case appeared to me as impossible, yet I could not very well tell him that.

As I said, the patient was indifferent, only Ok Joo was looking at me with worried eyes. And I was most uneasy. So, what did I do? I hacked a few short dry coughs. I bet I looked little different from those quacks of the past who had prescribed digestives for everything and for everyone, yet collected a lot of fees—the dignified hypocrites.

Wearing a face of solemnity, I began to go through carefully the pile of X-ray films, one by one under the light. I guess it irritated Seung Jai, because he said.

"Doctor, you don't have to see them all. One will be enough to tell you the whole story. You will note little difference between those taken three years ago and the ones done lately."

"But how would you know all that?"

"Of course, I know. If I may say so, I could be as good as some doctors. Then we have a doctor—poor as she is—in the family, too."

Now Ok Joo did not like it as she glared sidewise at him. Putting on an air and in a well-measured voice I started to talk:

"I am afraid you are wrong. No disease remains stationary. Either it becomes worse, or gets better. Sometimes, I must say, the tempo and degree is so fine that it is not appreciable to ordinary eyes. There is no such thing as permanent, and it is an accepted principle in every field of science."

What I had told him was simply this. You may not see it, but a person like me, well experienced, do see it. But it impressed Seung Jai little.

"Well, if you say so, I must be getting better. Just the same, if you start going through every film like that, you may have to stay up all night."

Of course I had known—a patient who had been confined for a long time wants some one to talk to. I have had many such cases. And the same was true with Seung Jai. There was Ok Joo to help him, but it is no easy matter to coop in a small room day in and day out. So, I figured what he wanted was conversation with me. And I was right. As soon as I put away the films, he fired.

"Doctor, did you hear this morning's radio?"

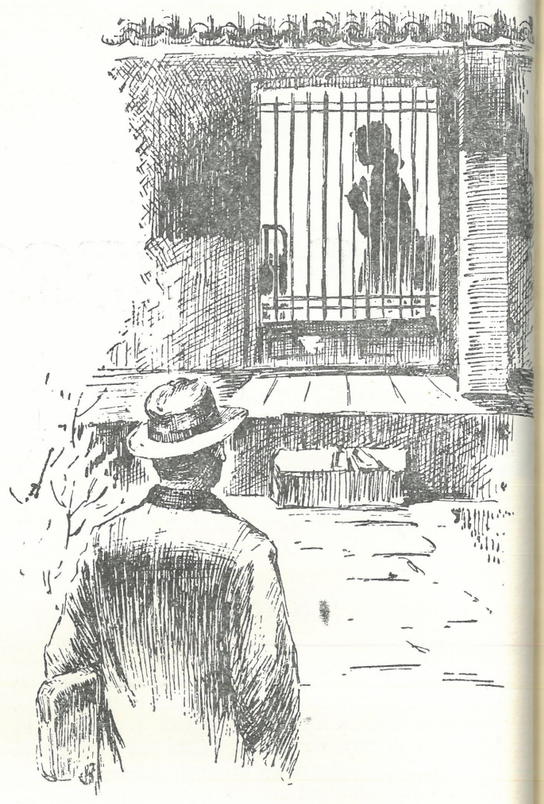
"No, I didn't."

Suddenly Ok Joo began to laugh loud.

"No, you're not going to tell Doctor about it. Doctor, do you know what? Ever since he got the radio, all he talks about is what he hears over the radio. I'm weary of it now."

"I have been telling you, you are wrong on that." Seung Jai was blunt. He continued.

"You think what you're doing is everything. But it's wrong, I'm telling you. One must know, and thoroughly too, how the reconstruction work is going on in Pyongyang where the Premier is, and how the three-year plan is



being carried out in all fields of the national economy—otherwise he cannot be a good Party member.

"I heard this morning the manager of a mine making a self-criticism—and he was good. Though he had shown little interest in getting things needed by the miners in their work, it was an entirely different story when it came to his office. And he did set up his office real nice. Then whenever the miners failed to fulfil the quotas—after all he neglected to provide the miners with good conditions—he put the men on the carpet. Let me tell you, if I know any such manager still around, I would write to the Party Central Committee or to the Heavy Industry Ministry. But tell me, Ok Joo, what you are thinking is this—there are no such bureaucrats in your hospital. Oh, no? I bet there are too. It seems to me you people drive the nurses and aids for nothing—you have no intention of teaching them, and you care little if things are all right for them. Yet, you think what I'm saying is a big joke!"

"No body said it is a joke. Only I said you should not get heated up all by yourself. After all, you may have heard it, but there are many who didn't. Doctor, do you know what he did this morning? He coaxed me to solve a children's riddle that he heard over the air."

It was a pleasant argument. Yes, it made my heart so warm. It seemed the warmness of the human heart which I had forgotten so long was coming back to me. I was experiencing a new world—a world that my limited sense of measurement could not fathom.

That night I stayed at their place until late hours and talked. His case was "forgotten," and three of us talked about the April plenum, reconstruction of Pyongyang, and the Premier's speech on the 10th anniversary of the liberation of Korea. Then about lots of other things. In a voice we attacked the bureaucratic manager of the mine. You know there were some bureaucrats in those days.

Seung Jai, as I said, was in a pretty bad shape as far as his physical condition was concerned. But spiritually he was buoyant, far more than I had expected, almost to an unbelievable degree.

All developments of the country were on his finger tips. Sometimes he laughed a hearty laugh, sometimes he was mad like everything. Particularly I was impressed by his inexhaustible devotion and energy. He was studying a new drilling method which all mining industries could use. Just think, all this for a man who had been bedridden so long! Must be he is well read in his line. As I said, his room was well stacked with books.

I could not help recalling the words of the county Party chairman. He was right when he said that it was the duty of every Party member to help such a home, like that of Seung Jai and Ok Joo, make a happy one. And I resolved. I must make him well again so that the whole world may see this family, a happy family.

After that night, my visit to their home became more frequent. If I could not make the call, Ok Joo brought me the conditions of her husband; naturally I came to see more of her. And she helped with my work all she could. I won't be surprised if the rumour that you had heard came about around this time.

* * *

With abated breath I listened to my friend as if a testimony was read in the court room. Then I tried to picture the face of Ok Joo, whom I had never met. Yet, she was no stranger; I felt I must have seen her some place—she must have been among the many wonderful people of the age whom I met in connection with my news reporting.

We did not notice but the wind blew itself out, and the sky was overcast. Only one or two dim stars were in a corner of the eastern sky. The moon had disappeared altogether. The sky was threatening across the river—it seemed it would pour down any minute. The river was still rustling. From somewhere came a crow of the night bird.

After looking round, my friend continued.

* * *

To be honest with you, even then my head was not clear-thinking. The noble spirit of Ok Joo was almost awesome. Yet, I could not shake off the notion—her motive was what we call an ego of self-sacrificing or a sense of duty. Don't take me wrong—I respected her just the same.

But I was quite positive— there must be something overshadowing their life. Both Seung Jai and Ok Joo were possessors of reason and will. In this respect, no one could surpass them, I was sure. But, after all, they are mortals. Could they live only by reason and will? There would be times when human emotions drive them. Then wouldn't they feel pains?

And even these thoughts pinched my heart. And I figured I would find the haven only in my work, in hurrying with my studies. Then the articular tuberculosis cases can be cured—first of all, I have to treat Seung Jai.

More than ever, I forgot everything in my research project. The field I began to explore was more or less an untrodden land in the medical world. Naturally there were many impasses. Whenever I came up against a stiff hill, I recalled what the county Party chairman had told me and the happiness of Seung Jai and Ok Joo.

It was around this time that my attention began to turn to the question of bone transplanting in treating the articular tuberculosis. And I began to see possibilities. But there were many barriers when I tried to ascertain them even theoretically.

In the meantime autumn came around, the clear autumn the poets like to sing about.

One night I went to their home again. It was quite late as I had to stay up in hospital until late hours. The moon was very bright. I stepped into their yard, but stopped short. There was a singing! I looked up at the room. Ok Joo's shadow was on the screen door. She and Seung Jai were singing.

"Lovely is the night!
The breeze is sweet,
The moon is warm.
Come on, all good friends,
We will sing merrily,
We will dance joyously."

Nothing would be strange, not the least, if that song had come from a park or from a brightly-lit club-house. But this song... Yet, it carried a feeling of joy—as merry as a song that may flow out of a club-house.

Standing in the yard before their room I listened to them. That's right, I had thought—to put it more correctly, I had worried—there would be clouds in their life. But what did I

see?

The gentle autumn breezes touched the screen door on which was cast an image of Ok Joo—evidently she was in her beautiful Korean dress. Then the deep resonant voice of Seung Jai, it seemed, spreading all over the silvery sky, while the clear song of Ok Joo was dancing like a happy lark soaring in the boundless heavens.

Where was the end of the heaven? The lark's song rose—her dreams were beautiful, her hopes were many. The melodies were never ending—the sweet melodies of youth and love. The heavens were boundless free from all obstacles. The lark can fly and fly. It is the born-right of the lark and her happiness.

The lark in the clear sky—this was a picture of their joyous song. But there was more to it—far more. There was something, strong and so wholesome, in their song. It was a piece of art itself, a perfect art, to which no painters or composers could do justice. It was a very product of life of our heroic people... Standing there, I could see their radiant faces intoxicated with happiness.

Their song was beautiful, it was a call to life, an expression of the noblest of noble sentiments of the human hearts, a song of true love. For the first time, I convinced myself she loved Seung Jai from her heart, not out of sympathy or a sense of duty. And Seung Jai was worthy of her heart in every sense of the word.

I turned around stealthily. I thought their love was a miracle of this era, and, if it were for this kind of love, one would not be afraid to block the enemy's gun muzzle with one's own body.

I told myself. No more the question of bone transplanting should be allowed to loom before me as impossible. Only my thoughts were, when it is translated into practise, even a hunchback would be standing on his feet!

With such happy thoughts I turned on my heels. The night road made me think a lot—about true love, about good work, about happiness.

I ask you once again. What is that we call happiness?

It dawned on me then happiness is not the gratification of one's base desires. I still firmly believe this —true happiness is not what we have gained but the long and difficult struggle to reach it.

If happiness is what the ordinary thinking is to be, can we comprehend the great happiness that our beloved Leader had felt when he fought for the restoration of the country in that dif-

(Continued on page 35)

STATES IN ANCIENT KOREA

The Korean nation is a people with a long history.

A Korean history book *Samgook Yoosa* (History of the Three Kingdoms), written by Il Yun in the late 13th century, speaks of a mythology which states that in the mid-second millenium B.C. Hwan Woong, the son of God, and his followers, descended from heaven to Korea, where he taught the inhabitants about crop cultivation, medicine, penal system, ethics. Then, it goes on to say Dangoon, his son, became king of "Josun."

However, according to historical data, the Korean peninsula and part of present-day Northeast China were inhabited by three groups of tribes: Ye, Maik, and Han. These three tribes were of one and the same race, speaking more or less the same languages and having the same customs. The most developed among them was the Ye tribe, who lived on the coast of Pechili, the present Liao river basin and the northwestern part of the Korean peninsula. It was they who formed the first state in Korean history, which they named "Josun" (Morning Calm). To distinguish it from Josun of the later period, historians call Josun of the Ye people "Ancient Josun."

As to the exact year of the founding of Ancient Josun, it is yet to be determined. However, records reveal that the kingdom had already existed in the 5th-4th century B.C. at the latest.

An eight-point written law had been in existence in Ancient Josun. It stipulated that if one should commit murder, one should die; if one should inflict injuries on others, one must compensate the injured with grains; if one should steal others' goods, one will become his slave until one pays up with money to be redeemed. The last point reveals that Ancient Josun was a slave society.

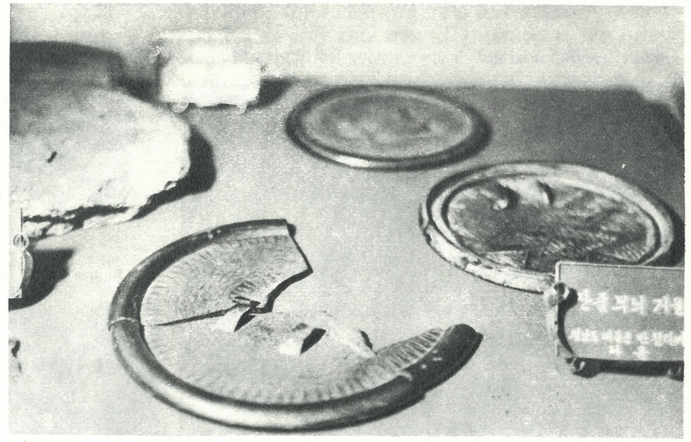
The slave-holders of Ancient Josun—the nobles—had a well-organized state machinery and a powerful army to maintain their rule. The king was absolute, and there were ministers, doctors, and generals to help him. These officials were authorized to own and rule land and people. Records say that Ancient Josun waged a great war against the Yen of China in the early 3rd century B.C., preparations for which had been made in the previous century.

The coastal areas of Pechili which had been the territory of Ancient Josun was one of the first cradles of culture on the Asian continent. Here agriculture advanced; fish and salt and iron were abundant. Modern historians put this area as one of the first areas that used iron tools in Eastern Asia.

In 109 B.C. the Han dynasty of China launched a large-scale invasion of Ancient Josun, which successfully repulsed the invading army. But its capital fell when the Han came back to attack. And Emperor Wu Ti of the Han dynasty set up four counties in the territory of Ancient Josun. As Han's rule was established, some inhabitants of Ancient Josun immigrated to the south, to the present-day Korean peninsula, and others waged a stubborn struggle for driving out the Han troops.

In the northeastern part of Ancient Josun, the tribe of Maik formed a slave state called Booyu in the areas where the Sungari and Heilungkiang rivers meet. This took place around the mid-3rd century B.C. Later, its centre was moved

A bronze mirror made in the period of Ancient Josun



to present-day Changchun, Northeast China. Eventually Booyu conquered Euproo and other tribes in the neighbourhoods, developing into a strong power. All the historical records state that agricultural growth in Booyu was particularly noteworthy during this period. Moreover, from the early days the people had extensively used iron tools and the calendar which was of weighty significance in developing agriculture. Stock-breeding also advanced. As a matter of fact, Booyu was a breeding centre of fine horses, and it turned out furs—fox, lynx, marten, etc. Also fine footwear was made. The people of Booyu weaved good-quality silk and woolen fabrics, and used such weapons as bows, swords, and spears, with which every house was protected. Ice was stored for the summer season.

Trade and transportation made a great development.

Booyu maintained trade with the neighbouring states, particularly with China.

Various strata of aristocratic officials ruled the country and slaves. However, a constant class differentiation took place among the commoners, with the result that there came into being a rich upper class and a poor lower class. The situation of the slaves was beyond description. When a master died, it was not unusual to bury slaves alive as martyrs, sometimes as many as 100.

Primitive absolutism ruled the country. However, the prerogatives of the rulers were restricted to a certain extent by the "national council" held in the last month of the year. The "council" which was of aristocrats discussed questions concerning rule and law as well as rituals.

Many historical annals recorded the genealogy of Booyu's royal family with the names of the kings.

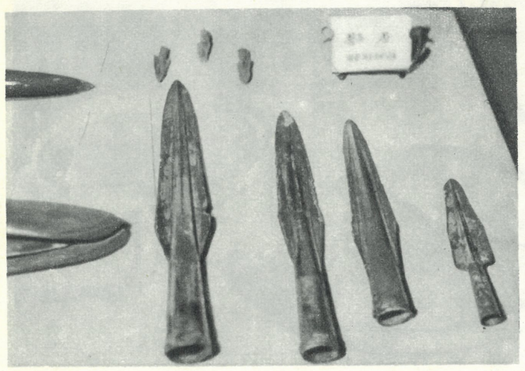
Booyu ruled a vast territory, which was divided into five regions, east, west, north, south, and central. The king placed the central district under his direct control, while he appointed high-ranking officials to rule other regions. There were also organs in charge of agriculture, commerce, and trade in addition to the police, prison, and a strong regular army of infantry and cavalry.

Around the beginning of the Christian era, the Booyu kingdom began to disintegrate, and it merged with Kogooryu, a feudal state which had come into being on the territory of Ancient Josun. Then there was a big emigration of people southwards to settle in today's Korean peninsula.

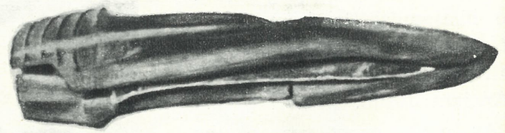
The Han people were a tribe that inhabited the Korean peninsula and set up a kingdom called Jingook a little later than Ancient Josun. Jingook was situated in the region of present-day Jiksan, Choongchung Province.

Historians put the formation of the Jingook kingdom around the 2nd century B.C. Jingook had attained a comparatively high standard of production. Various crops including rice were cultivated, and farm implements made of iron were used widely. Also handicraft and sericulture developed to make various kinds of fabrics including silk. At the beginning of the Christian era, Jingook maintained trade with the Han dynasty of China, with 15,000 rolls of fabrics. The people used the potter's wheel and high temperature in pottery making. And trade too stepped up. Products of Jingook were brought to the neighbouring states. Around the 1st century A.D., it has been recorded, Jingook captured 1,500 slaves, which indicates the existence of a slave system in Jingook. The slaves were made to work not only domestically but collectively as well.

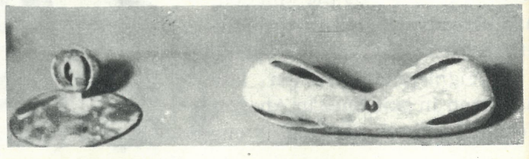
Bronze spears unearthed in the vicinity of Pyongyang



A bronze dagger found in the suburbs of Pyongyang



Bronze bells unearthed in Mirim-ri near Pyongyang



It should be noted that the state machinery of Jingook was little different from that of Ancient Josun and Booyu.

The supreme ruler was king, and he was elected by the nobles of the court. Under the king there were various ruling apparatuses, characteristic of a slave state. The local nobles enjoyed a certain degree of autonomy. The territory was divided into three parts, Mahan, Jinhan, and Byunhan.

Around the 1st century A.D. Jingook produced iron in large quantities to be known even to foreign lands. Its economy flourished, which eventually resulted in consolidating and developing the forces in the localities. Mahan, Jinhan, and Byunhan, the three administrative districts of Jingook, began to shift away gradually from the king's control.

In the mid-1st century, Jingook became weak and was reduced to a small state. Finally, Jingook was annexed by Baikje, a new feudal state that had appeared in Mahan.

The ancestors of the Korean nation created a highly developed culture of a slave state. Long before the Christian era, they had adopted Chinese characters and recorded their history. Many iron axes, iron sickles, iron spears, and chisels unearthed in the tombs of Ancient Josun speak of the highly developed metallurgy of this period. Bronze-making technique, too, developed. Even nickelware was produced.

Literature and arts, too, reached a high level. "Gonghooin," poems of Ancient Josun, has been handed down to this date. And dances performed on religious rituals every spring and autumn were the beginning of the peasant's song and dance today. Then Kumoongo, a favourite stringed instrument even in modern age, was widely used.

Now the Korean history turns to the period of the Three Kingdoms: Kogooryu, Silla, and Baikje.

(Continued from page 32)

ficult condition when all odds were against him? Was the exiled Lenin unhappy? Were Marx and Engels unhappy in strange lands? Then, think of our guerrillas who fought against the Japanese imperialists. Do you recall the case of a woman guerrilla who had gone through unspeakable hardship for her wounded comrade in a thick forest in the depth of the Manchurian winter? All alone she took care of him more than two months. Was she not happy?

The bright morrow—this they all saw in their mind's eye. For the bright morrow they braved every pain, even some gave their lives for it. But in every heart there was a sense of profound happiness.

Of course, you recall what Hero Ri Soo Bok, the lad of nineteen, said when he stopped an enemy machine gun. No happiness is greater than dedicating one's life and youth to the country—those were his words.

But so far the human race had faced limitations in every way, socially and historically, for him to attain the fullest scope of happiness. Only it gets enriched and expanded with the passage of time. And the present time—the era of the Workers' Party—is essentially different from all its preceding societies, it is an era of great happiness. Why? Because, first of all, every one is partaking in the battle for social progress, i.e., every one is creating happiness, everyone is enjoying happiness.

Such is our society today. But we should not lose sight of the fact that today is a good one but tomorrow will be far better yet.

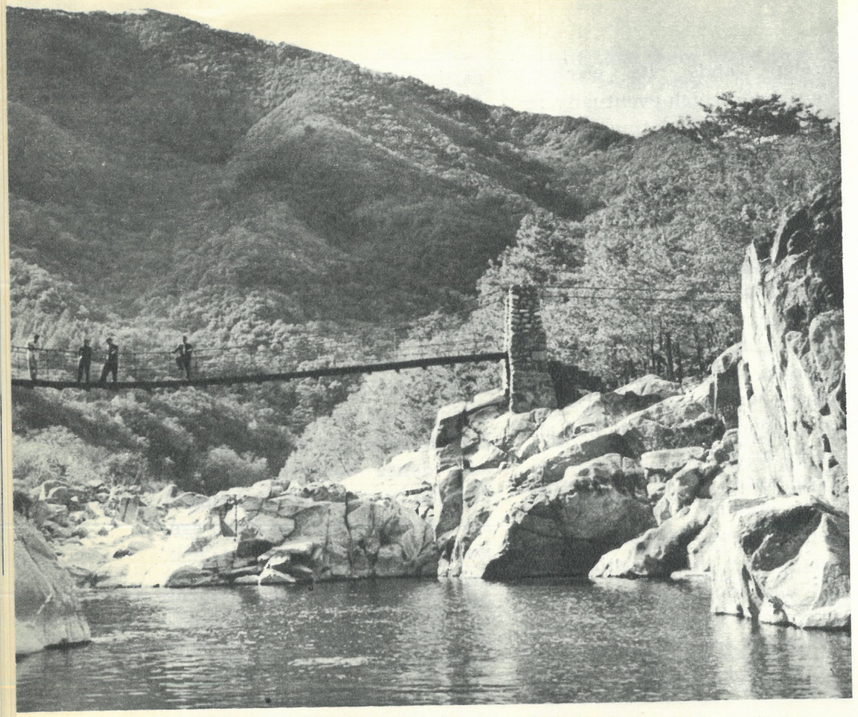
The better morrow—what a lovely thought! Because of this belief, the human being has never ceased to turn the wheel of history. He has never stopped creative activities. In short, we people are in the constant march toward the greater and happier morrow. We have come a long way in this march. At every stage of history we, step by step, draw closer to the perfect happiness—communism in reality. From this, it follows that happiness is measured in every stage by how much one's contribution is—the contribution to this everlasting march of the human race, in other words, how much one has done for social progress in the given period. So I dare say this now. Happiness is not what one has gained, rather it is of an eternal process.

Compared with old days, our life today after the country's liberation is bountiful beyond measure. But what we have gained is only the starting point for greater happiness. We have taken over the baton of revolution from the forerunners, and it is our duty to hand over this baton to the next generation along with a revolutionary conception about happiness.

To the core of my heart I felt the happiness of Seung Jai and Ok Joo. It gave me joy—the joy that I too could enjoy true happiness.

If you can grasp my feelings then, I am sure you can understand why I am telling you all this.

To be continued.



Jooeul is known for its beautiful scenery, too

JOOEUL HOT SPRING

SITUATED in North Hamgyung Province, the northeastern corner of the country, the Jooeul Hot Spring has been a famous recreation centre.

To the north the hot spring looks at Kwanmo Peak soaring 2,541 metres above the sea level, and to the west is the beautiful Chungye Peak with its luxuriant growth of spring azaleas and flaming autumn tints. Kirin Peak clothed with oak, maple, and pine trees stands in the southeast. Then the Jooeul River flows eastwards into the East Sea where there is a nice beach dotted with old pines and sweet briers in summer.

The waters of the Jooeul Hot Spring are 58 degrees C and odorless, and contain very little alkali and much radium.

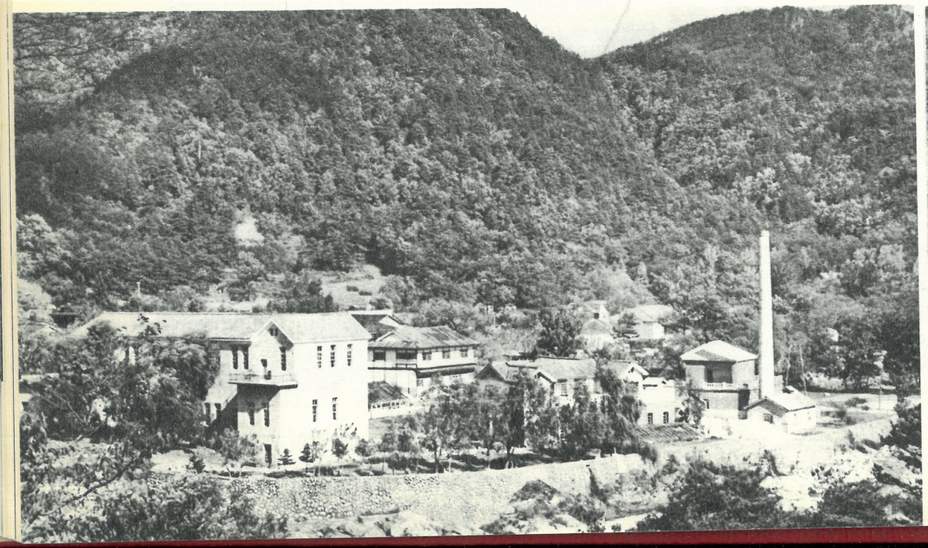
Until the country's liberation (August 15, 1945), the place had been frequented only by the privileged. However, after liberation the government has built a sanatorium and a rest home there for the working people. Now there are forty lovely pavilions in Jooeul.

Every year more than 12,000 working people from different parts of the country come here to enjoy their vacations financed by the government. Special pavilions are reserved for mothers with infants and for families.

About 15 kilometres away from the rest home is the sanatorium in a deep wood, which is equipped with up-to-date facilities for sunning, sand bathing, physical exercises, radio therapy. It can accommodate as many as 800 patients at one time and treats them free of charge.

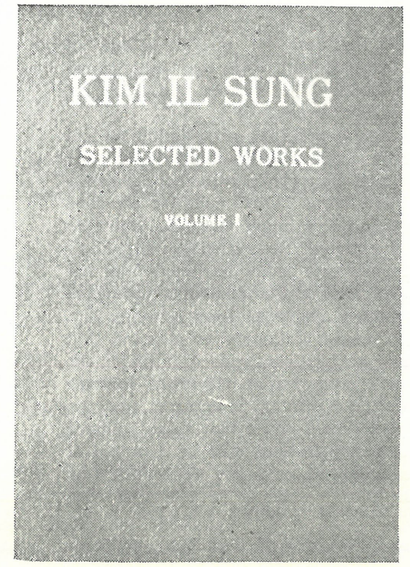
The hot spring has been known for curative elements for skin disorders, neuralgia, stomach troubles. A great number of people have cured of various ailments. It is not rare for the sanatorium people to receive letters and photographs from women who had been thought barren telling them that they gave birth to babies.

Jooeul's well-equipped holiday home



Though they have come from different parts of the country, vacationers soon make friends with each other

New Books



KIM IL SUNG

SELECTED WORKS

Vols. I and II

Selected Works of Kim Il Sung Vols. 1 and 2 contain major reports, speeches, and articles delivered by Comrade Kim Il Sung. The period covers the peaceful construction after liberation, the Patriotic War of Liberation against U.S. imperialist aggression, post-war rehabilitation and construction, then the present socialist construction.

English, French, Japanese, Spanish languages.

15.1×22 cm.

Each volume: 500 pages.

Published by: Foreign Languages Publishing House, Pyongyang, D.P.R.K.

Academic Freedom Deprived

RECENTLY the Pak Jung Hi puppet clique of South Korea came up with what they call "a program for normalization of college education." It consists of some thirty articles.

According to the new program, all existing "school regulations" will be revised, and a rigid disciplinary code be set up so that they can punish those students who are not to their liking. It also calls for abolition of all student organizations under the plea that they are "political organizations." The authorities will allow only government-sponsored bodies to function in the college. Moreover, officers of the student organizations will not be elected but appointed from now on.

This is not all. The regulations even demand that the students can hold sports meets only under the puppet government's authorization. Then all students will be made to receive a military training.

What is worse, an article states that those students who take part in demonstrations will be deprived of all chances of employment, and any professors who sympathize with those students will be dismissed summarily!

It is not without reason for the Pak Jung Hi clique to come up with another notorious program like the present one. The Pak Jung Hi clique fear, most of all, the revolutionary upsurge of the youths and students.

As is seen through the whole history of struggle of the South Korean people, the youths and students have always fought heroically in the van against imperialism and the puppet regime. Together with the South Korean people the youths and students overthrew the Syngman Rhee puppet regime with bare hand in April 19 (1960) Uprising; they dealt a sharp blow at the Pak Jung Hi clique through the June 3 struggle (1964) when Pak Jung Hi hurried to reach an early conclusion of the "South Korea-Japan talks." And in August last year when the traitorous Pak Jung Hi clique railroaded the "South Korea-Japan agreements" through the national assembly, the anger of the patriotic youths, students and the people of South Korea erupted like a volcano. And the traitors trembled. That is why the Pak Jung Hi clique are more frenzied than ever in suppressing the students. They know tear-gas bombs, clubs, martial law, garrison law, prison did not work, so now they have a new program for checking the patriotic students.

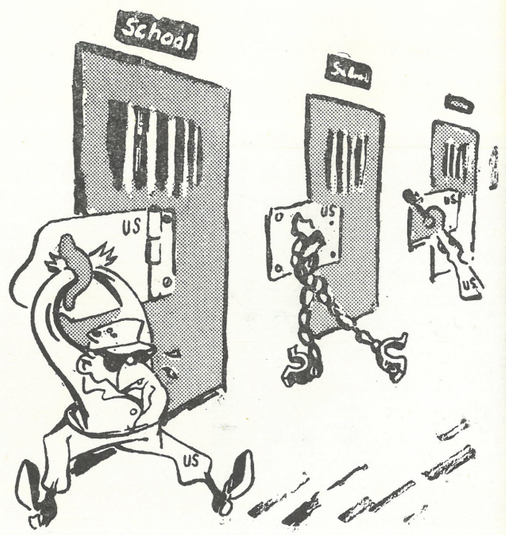
With this new scheme of notoriety, the Pak Jung Hi clique want to immobilize the youths, students and the entire people of South Korea and drag the Japanese militarists into South Korea, as bid by Washington, so as to prolong their precarious life.

However, it is a death-bed struggle of theirs. Resolutely denouncing the "program for normalization of college education," one of the leading South Korean journals, *Sasanggye*, wrote: "The fact that the government can maintain its existence only by suppressing the people in this manner eloquently shows how worthless and feeble the government is and how much it has lost its dignity... We ask: The government is drifting away from the path the people want it to follow. All it does is suppressing the students in the hope to make them and the whole nation go as it bids. How are we to view such act?" The magazine termed the "governments action is a treachery."

Whatever measures they may take, the Pak Jung Hi clique will only bring themselves nearer to their doom.

Youths, students, and intellectuals of South Korea are raising the flames of struggle. They are all out to smash the "program for normalization of college education" which will put them in chains.

"U.S.-made locks"



HOLLYWOOD FILMS IN SOUTH KOREA

TODAY South Korea is flooding with American films. And not without reason.

To the rulers of Washington films are an important vehicle for their ideological aggression. American films are extensively used for propagating Americanism and anti-communism, they paralyse the national and class awakening of the people with sex, corruption, violence, and desperation—the "gospels" of the Hollywood films. No wonder then the American imperialists regard the Hollywood films instrumental in making the people accept their aggression with the least resistance.

From the first days of their occupation of South Korea the U.S. aggressors adopted numerous "laws," "regulations," and "agreements" for the unlimited import of Hollywood films into South Korea.

It was in December 1946 that the U.S. military government issued a decree on "film regulations", which gave the Yankee films a free hand in South Korea. And in April 1954 they forced the puppet regime to pass another regulation on film-showings in South Korea. Under the regulation, the ratio between foreign and South Korean films to be screened was set at 8:1. That was not all. The South Korean puppets were made to take measures for treating U.S. films like pictures made in South Korea. In short, American films were made tax free!

As a result, from 1955 to 1961 about 80 per cent of the films in South Korea were American-make pictures.

Most of the American films are on war, sex, violence, and "money-is-all."

The war films are brought in hoping to chain the people to the chariot of war.

Last year South Korea showed 143 Hollywood films, of which over 70 per cent were sex and gang films.

Americans preach all human relations are defined by animal instinct; naturally heroes and heroines of the American films are moral perverts, pessimists, gangsters, murderers.

Needless to say that with such films the Americans hope to adulterate the beautiful customs and fine habits of the Korean people and wipe out the national consciousness of the South Korean people by creating social chaos.

Many of American films are built on the theme of "what's-this-all-about?" They sing an ode to sorrow, desperation, solitude, and death. Characters appearing in these films are made to idolize weariness and sorrow in life, the final goal of which is painted as death. Reason, joy are negated, while life itself is sneered at. All this is to hide the rampant social evils of the U.S. from the eyes of the world.

The ever rising crime-wave is another consequence of the American films. Of course, there are many factors—the ever worsening poverty and social evils—for the crime-wave. But certainly the American films have much to do with it.

On this point the South Korean journal *Sintaiyang* (New Sun) commented: "The gangsters are having a field day and teenagers are frequently committing every kind of crime. Such is the new social phenomenon which has come to us after liberation (August 15, 1945). Then we may ask: Where have all these cases of violence come from? It is our view that they were inspired by the American westerns."

Juvenile gangs are in vogue in South Korea today. And they have names taken out of U.S. gang films, such as, "Hawaiian Unit," "O.K. Team," "Victory Bunch," etc. And many American westerns are reacted: young boys and girls kill their friends, a girl of twelve is involved in a hold-up, another teenage girl disguising herself as a man committed a robbery at gun point!

Then there is a case of a boy who shot his father to death. The boy is a student of Paijai High School in Seoul. The boy masking his face with a dark cloth went into his father's room with a revolver in his hand, and demanded money. When the father refused, the boy shot his father to death. Later, this

Voice for Unification

As days go by, the earnest voice of the South Korean people for unification is rising with a greater force.

Recently, *Kangwon Ilbo*, a South Korean daily, stressing "unification must be achieved at all costs," wrote: "We must not be pessimistic or give up the hope because unification is delayed by America's divide-and-rule policy. On the contrary, there must be freer and more active discussions about it."

Ryungnam Ilbo said: "The question of unification is on every heart of the nation divided into North and South. It is the supreme task for the nation. We must tear down the demarcation line and unify the country.

Lamenting on the national split of the past twenty years, *Taejon Ilbo* expressed: "One of our legends speaks of the Spinning Girl and the Cow-herd meeting once a year on the Milkyway on the seventh day of the seventh month. But what about us? We are separated into North and South, and do not even know if our loved ones are all right".

The cruel reality of South Korea of the past twenty years has been beyond description due to U.S. colonial exploitation. The same *Ryungnam Ilbo* wrote: "Looking back upon the twenty years, we have little to feel good about. Corrupt policy, economic ruin, degraded culture, ever worsening social evils, and abject poverty are about all we have after liberation. The bright future and happiness can be enjoyed only after the country's unification... There is an ardent yearning for liberation—the people want liberation from hard life, liberation from non-right, liberation from all evils and liberation from chains. Yes, the people are demanding a new liberation."

Then *Taihan Ilbo* commented: "Bewilderment, stagnation, poverty, division, jealousy, and apprehension—all these come from the country's division."

The eyes of the South Korean people who hate U.S. colonial policy and U.S. hirelings are turning, more and more, to the North, where the people are leading a good life.

The *Taihan Ilbo* carried an interview with a South Korean lieutenant, who was stationed near the Rimjin river, not far from the military demarcation line. According to the paper, this is what the officer said: "The hope for unification becomes only intense as we are stationed very close to the line. Sometimes I look up to the clouds flying to the North. Maybe the soldiers on the height on the other side of the line and we breathe the same air. Once I saw Kaesong in my dream, the city in North Korea, not far from here, though I have never been there. I hope I can see Kaesong with my own eyes."

The newspaperman added:

"When would the country's unification come about? When life comes to the dead railway and the ice on the river thaws we would embrace our loved ones again. But when would it be? Let's hope, it will surely come this year."

The South Korean people understand that their wishes cannot be realized unless the U.S. imperialists and their lackeys are driven out of South Korea. Denouncing the machinations of the enemy, the people are determined to unify the country on their own tolerating no foreign interference.

Ryungnam Ilbo appealed: "Our nation must keep its eyes wide open and deeply think over how to reject outside interference; and at the same time, every one of us should carefully ponder over as to how we can materialize the country's unification—the earnest wish of the entire nation... We should cultivate the new ideology of national identity so that we can lay a foundation for unification." "It is utterly absurd", the paper emphasized, "for one to pin hope on help from the so-called free world led by the United States for the country's unification. Nor is it sound for one to entertain the notion of depending upon others and of flunkeyism.

Kodai Sinmoon, paper of Koryu University students, wrote:

"We can only trust ourselves. Our goal is unification. To reach it, we need, more than anything else, spiritual preparation—that is, we should equip ourselves with the strong sense of 'we-are-our-masters.' As long as we count on other's 'favour' and 'sincerity' putting such a high stake on a foreign country, the reunification of this country is unthinkable. No matter how one may phrase it, reliance on outside forces is a servile spirit betraying the nation and opposition to unification."

Josun Ilbo vehemently denounced the Pak Jung Hi clique that is bringing the Japanese imperialists into South Korea with the conclusion of the "South Korea-Japan talks." The paper lamented:

"The U.S. Department of State, too, is not to be relied upon. They want to control others as they see fit. A nation without a national spirit can have neither democracy nor independence. Now we have thrown away both unification and democracy. Where can we find unification? Even Japan is brought in to reinforce the North-South separation! Would it be possible for one to shout about democracy after one solds out one's national spirit?"

Taejon Ilbo commented: "Only the concentration of national strength is a short cut to unification. Korea's unification should be achieved on our own."

As the river flows even under ice, the earnest wish of the Korean people for the country's unification will certainly be realized through struggle.

TRAFFIC ACCIDENTS TAKE A HEAVY TOLL IN SOUTH KOREA

In South Korea not a day passes without some sort of traffic accidents.

In 1959, there were 5,387 traffic accidents and 8,080 were killed or wounded. And the figure has risen rapidly since Pak Jung Hi's coming into power. In 1963, it rose to 6,053 with 8,763 people killed or wounded. It means that there were 17 traffic accidents every day, killing or wounding 24 people. In other words, one person is killed or wounded in every hour on the average.

During the first eight months this year, according to the puppet Ministry of Home Affairs, there were 4,061 cases of traffic accidents, killing or wounding 6,910 people.

Concerning this, *Mail Sinmoon* published in Taegu lamented: "People cannot walk along the streets in peace as no one knows when death will strike him."

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boy confessed to the police: "I wanted to re-act what I had seen in an American film, for it was so interesting!"

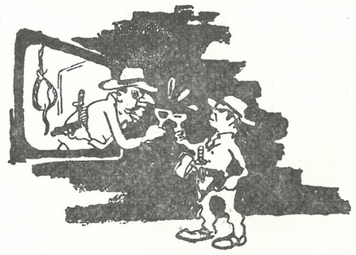
Evils that the Yankee films have brought on South Korea are beyond calculation. And no one but the U.S. imperialists and their stooges, the Pak Jung Hi clique, are responsible for this. The inflow of decadent films from Hollywood is welcomed and encouraged, while every hindrance is laid to showing progressive pictures of the socialist and other countries.

Take, for instance, the case of the film "To Whom the Country Belongs?" The film is about the staunch fight of the people of Vienna who stood against nazi Germany in defence of their country during the Second World War. Being afraid of the positive influence of the film, the puppet government banned the film after a few showings in Seoul.

However, the voice against the U.S. films is rising in South Korea today.

The South Korean newspaper *Choongchung Ilbo* wrote: "American films are the very incarnation of atrocity which makes one's stomach turn, they are the drug that makes a human mind lose all its perspectives reducing it into nothingness in the end." Another South Korean daily *Donga Ilbo* bluntly asked: Are there any reasons why we should keep bringing in the cheap westerns and gang films of America?

Now there are movements in South Korea against U.S. films. In this respect, one must mention the "movie-goers' movement," which has been advocating progressive, good films. And now the movement is gradually developing into a movement for boycotting the decadent Yankee films, a tool of ideological aggression of U.S. imperialism. The Yankee films which spread the rotten, reactionary "American way of life" will surely be rejected by the awakening people.



He Will Be Ever Alive in Our Hearts

Poet Yoo Jin Oh

ON September 1, 1946, the next year of liberation, a youth rally was held in Seoul to strengthen solidarity with the progressive youths of the world. At the meeting a young man recited a poem entitled "For Whom Are Our Youth?"

To the new imperialists,
Blood-thirsty and mad,
And to the old dog
Allow expenses to go
To the Hades . . . .

"The new imperialists" here meant the Yankees who took the place of the Japanese imperialists to occupy South Korea, and "the old dog", Syngman Rhee who later became president under the patronage of the United States only to be brought down by the South Korean people.

His recitation stirred up the crowds who renewed their resolve to struggle stubbornly against U.S. imperialism and Syngman Rhee.

The young poet who recited the poetry was Yoo Jin Oh.

Until the country's liberation he was unknown. He worked his way through in school, and he majored in literature. During the Second World War the Japanese imperialists forced numbers of the young people of Korea to the army. To escape their dragnet Yoo Jin Oh hid himself in the mountains for two years until liberation.

But the liberation brought little change to South Korea. The American occupationists closed down all people's committees and progressive organizations that the Korean people had set up. Instead they installed a military government.

But the people refused to take it lying down, and Yoo Jin Oh too was in the fighting ranks. He was known as a fighter before being recognized as a talented poet.

His poem exposed and condemned the crimes of the U.S. imperialists and called the people to the national-salvation struggle. And it was only natural for him to evoke bitter anger on the part of the American military government. In the end, it put the patriotic young poet in the Sudaimoon Prison for a year on the outrageous charge of what they called "unauthorized poetry writing and recitation!"

But even the prison could not make him give up his struggle. "October," "Cell Window," and "Mountain" were what he composed in the cell, and they appeared in newspapers and magazines through the hands of the jailers whom he had won over.

Upon release, he was ordered not to write any more poetry.

In the meantime Washington's lunacy got worse. They unlawfully presented the Korean issue to the U.N. General Assembly with a view to holding a separate election in South Korea and setting up a puppet government. The nation faced a split. And the whole South Korea, too, rose up in the struggle to oppose the U.S. schemes.

The young patriot went to Jinyung, a southeastern city of South Korea, where he led the peasants' struggle for land.

Now he felt he could no more suppress his anger and remain silent. "With the Fatherland" was his outcry after a long silence.

"Boundless is the heaven above us.
Yet, would it hold our wrath?
Like the glowing twilight our anger
is flaming...
Here
At this very spot
The pillar of flame I am
With my heart burning
Like a volcano...

After that he wrote "Farmers' Manuals" in a garret to agitate the exploited and humiliated peasants.

The late autumn of 1948. In Ryusoo the South Korean army staged a mutiny.

Soon the rioters linked up with the local partisan units and went into Mt. Jiri.

Immediately Yoo Jin Oh left Seoul for Mt. Jiri. He told his bride—they had been married a month ago.

"We'll meet again on the day when the whole land of South Korea is liberated."

For him love was dear but the liberation of the country was more precious.

On arriving at Mt. Jiri he read his impromptu "Mt. Jiri" before the partisans and local folk. From there on he was a soldier. He carried a rifle captured from the enemy. He taught songs to the guerrillas and people. Then he wrote poems and handbills.

The times were a hard one, and in every fight he was always in the van.

Once he was assigned to work in the enemy's rear. Later he was arrested. Soon he was transferred to the U.S. Counter-intelligence Corps stationed in South Korea.

The interrogation took place day and night.

"What was your mission when you left Mt. Jiri?"

"I am a poet. So I climbed the mountain to find a hero for my songs. This is all I can tell you."

Barbarous tortures were inflicted on him in an underground cell. But all efforts failed. He was not to reveal anything. But Yoo Jin Oh knew his fate had been sealed. Yet he

was militant as ever. It was here that he created a poem entitled "I Long for the Northern Sky!"

Soon after, he was brought before the military tribunal.

The prosecutor asked:

"The accused recited 'I Long for the Northern Sky' to incite the rioters. What made you write that?"

The answer was simple.

"I am a poet."

"Don't you know the content of the poem runs counter to the state policy?"

Yoo Jin Oh was adamant, instead of answering he began to read aloud one of his verses.

Into the dark cell
The bright sun streams.
The wind from the North
Touches the pale cheeks
Wounded by tortures.

This infuriated the judge. He shouted: "Just one more question. Do you bear allegiance to the Republic of Korea or to North Korea?"

With a smile on his lips, the poet spoke:

"I fancied you had at least that much faculty to judge such an obvious truth. However, I must admit I was wrong. To satisfy you I must say this clearly and slowly. I am a citizen of the Democratic People's Republic of Korea!"

The sentence was that he should face a firing squad.

At the garden of the court Kim Geum Ran, his wife, with their baby girl Hyang Joon, waited for him. Though he had been sentenced to death some minutes ago, he was composed

(Continued on page 45)

Kim Ok Kyoon

Kim Ok Kyoon (1851-1894) was a leader of the bourgeois reformist movement in Korea.

Extraordinarily talented and learned, he was the Minister of Finance when he was 26 years old.

Then Korea was going through a hard time; the feudal rulers were corrupt, and the people were in distress. The conservative rulers dyed in big-power worship and Confucianism maintained close relations with China—the feudal rulers of China stood for meddling in Korea's affairs—in their attempt to hang on to feudalism. On top of it, European countries began to eye Korea. In the meantime, its neighbours, Japan and Russia, gloated over Korea.

Kim Ok Kyoon

Kim Ok Kyoon reading his new program — a Korean painting

Lamenting over the national decline, Kim Ok Kyoon was determined to restore the prosperity of the nation. His acquaintance with progressive thinkers and the works of scholars of the Practical School made him a reformist. Men of a will—scholars, medium and small landlords, petty officials, soldiers, and small traders—flocked around him, and he made studies of advanced countries. Thus, the "Reformist Group," a political force, came into being in the 70s, and a struggle started against the reactionary policy of the conservatives.

Korea then was going through a period of capitalist elements budding in the realm of feudal society. Particularly the importation of foreign goods gave birth to business capital, part of which was gradually turning to industrial capital. Under the circumstances, it was only logical for the country to expect a reform so as to modernize society and economy.

He sent able young men to foreign countries for studies and set up a modern printing shop. It was around this time that the first modern newspaper, *Hansung Soonbo*, appeared in Korea, which played a big role in awakening the people to world affairs and instilling them with reformist ideas. Then through the influence of his colleagues who held high positions, he tried to reform the police and improve highways.

Thus some reforms took place. But to the conservatives the reformists were an eye sore. They dismissed progressives from office and began to oppress them. They contended: "Kim Ok Kyoon is the source of all evils for the land. He must be removed, first of all."

Seeing that it was impossible to execute reforms in a peaceful way, Kim Ok Kyoon was resolved to employ strong-arm methods, a coup.

At last the reformists staged a coup d'etat on December 4, 1884, when a party was arranged to mark the opening of a new post office, and overthrew the conservative government. In the night they took away the king and punished the conservative ministers to death. The following day witnessed a new government set up by the reformists. And it published its programme: it called for an end to hereditary status and for equality, freedom, ability and merit for government offices; it promised a new tax system to lighten the burden of the people, a sound nation's finance, and a modern government, economy, and army. Thus the programme aimed at establishing a modern state and social system, a reflection of the progressive, patriotic ideas of Kim Ok Kyoon.

The new government was short-lived, however. The remnants of the conservatives brought in some 1,500 Chinese troops and overthrew the reformist government.

Thus the 1884 coup failed. Many factors are advanced for the failure —the first and foremost reason was that the Reformist Group neglected to ask for the support of the people, the creator and mover of history. Then their class limitations and inadequate defensive measures were also causes of its downfall.

When his government failed, Kim Ok Kyoon took refuge in Japan. But the Japanese government persecuted him pleading that his stay in Japan would be inimical to its interests, particularly in its dealings with Korea. The Japanese rulers attempted the life of Kim Ok Kyoon twice. But the good-minded people of Japan and his sharp vigilance saved him. In 1886 the Japanese government exiled him to the Bonins. Although provided with no means of living, he did not renounce his beliefs. He wrote "Diary of 1882", poetries and a letter addressed to the king saying that the country should learn a lesson from the coup and expose the criminal foreign interventionists.

The letter read in part:

"It is necessary for us externally to hold faithful relations with countries of Europe and America, and internally to cultivate people to raise the level of civilization, develop trade to put the national finance in order, and strengthen national defence. When we carry out these tasks which are not so difficult... no foreign countries can scheme to invade Korea..."

Such were progressive and patriotic thoughts of Kim Ok Kyoon.

Then busy preparing for the invasion of Korea, the Japanese expansionists asked him to be a figurehead, only to meet his resolute rejection. Kim Ok Kyoon went to China with a new plan to save his nation in his heart. But death waited for him there. He was assassinated by a thug. He was only 44 years old then.

(Continued from page 43)

as ever. And he embraced his daughter for a while. Maybe he recalled the pleasant days? He laughed a hearty laugh! Soon there was the blunt voice, "Time is up!"

Handing back the child to his wife, he said:

"I'm afraid Hyang Joon is a delicate girl. I think you should make her study medicine. If I had known something about medicine, I would have been a help to the imprisoned comrades. It has been my regret."

In the summer of 1950 the young poet Yoo Jin Oh was put to death at the age of 28. Later his wife and daughter were brought under the warm care of the D.P.R.K., for which he had longed so long. Hyang Joon is a big girl now and following the footsteps of her father.

Though Yoo Jin Oh is not among us, his poems will live forever in the hearts of the Korean people.

Earnest Wish of the People

JO SUNG HO

ONE evening a friend of mine came to call on me. He brought an old man with him. My friend introduced me to the man saying: "This is my friend about whom I told you." Then turning to me he told me about the old man. He said he had met him in the morning for the first time.

I looked at the two by turns for I was rather confused and did not know what to say. The old man's eyes were fixed on me. I greeted him and told my name, then offered him a more comfortable seat. All this time he kept gazing at me. After a while, he told me his name slowly and clearly—a name which meant nothing to me.

It seemed when he gave me his name he had expected some reaction from me. But, as I said, his name was no familiar one to my ears. Evidently he was a little disappointed when he saw no response in my face. He was silent for a while, with his eyes shut. After a while he opened his eyes and asked me to tell him about my family in detail—something about my father, grandfather and our native village. Not knowing exactly why he wanted to know all that, I told him everything that I knew. Upon hearing me, he seemed more dejected than before. He lit a cigarette I had offered and puffed at it between sighs.

Now my friend—he seemed feeling rather bad about the whole thing—explained to me why he had brought the man with him.

That morning my friend had gone to a watch-maker's to have his clock repaired. It was there my friend met the old man, he is a watch-repairman. Thinking it was rather good to see a grandpa of over sixty still working, he began to talk with him. In the course of the talk my friend felt friendly towards the old man, who told his story to my friend.

According to my friend, the old man had led a miserable life in South Korea. So, in the end, long before the country's liberation he had gone abroad to try his luck. But his lot had improved little. For thirty years he had worked in a watch factory. Some time ago, after all these years, he came back to his dear motherland, where he is now leading a worthwhile life. But he thought he should not idle away his time, for he was still as vigorous as a young man. So, he volunteered to work at the watch-maker's.

And this old man has one wish—the wish to see his only son whom he had left in his home village thirty years ago.

Having heard his story, my friend brought the man to me because he had thought the son's age, features, the name, and his native place are quite similar to mine.

When my little children saw the grandpa they were jubilant. They thought they too had a "grandpa" after all, and sending up a shout of joy hung about the old man.

The grandpa told me:

"I'm very glad to see you, a fellow from my village. I almost feel I am seeing my own son." Perhaps, the aged man was sorry to have shown his disappointment even for a moment over the fact that I was not his son. Anyhow, he vigorously shook my hands again with deep affection. I thought I saw tears glittering in his eyes.

We talked until late in the evening. When he was about to leave, the elderly man earnestly asked me to call on him at least on holidays. Then he added if I did not come to see him he would call on me, so he reminded me that I should not cause him so much trouble. I saw my friend and the aged man to the bus stop. I stood there for some time even after the bus left. I could not help feeling bad about the whole thing—I felt as if it was my fault that I was not the old man's son.

Then gradually my feeling turned into wrath.

Of course it was quite unreasonable for me to get angry because I am not a son of an utter stranger. But I could not repress my wrath. As I walked slowly towards home, I felt the old man's yearning eyes once more. And his eyes reminded me of the unbreakable ties between father and son, mother and daughter, brother and sister.

I had lost my father at an early age, but I have a brother and a sister in my native place in South Korea. Like the aged man who always worries about his son who is in the South, I have always thought of my brother and sister in South Korea.

This is not all. The entire people in North Korea wish that they could relieve their brothers and sisters in South Korea from distress. Then in South Korea the people are waging the heroic patriotic struggle, looking up to North Korea as a beacon. There is a strong current of patriotism sweeping every part of the land, and the whole nation wishes the country's unification.

Recalling the old man's eyes, I saw in them once again the cherished wish for the country's unification, and anger against the enemy—U.S. imperialism.

Of course I would not have felt as I did, if the grandpa showed disappointment only because I was not his son. I did because of the U.S. imperialists—the very cause of the country's division. That I was not his son made me feel "bad". At the same time, I could not help feeling enraged with the enemy. Because of U.S. occupation of South Korea members of a family even cannot write to each other. It is only natural that such wrath and hatred becomes the surging enmity against the enemy who enforces such tragedy upon us.

My friend came to me to help the old man look for his son, the old man fixed his eyes on a total stranger hoping it to be his son, my regret at the fact that I am not his son and my anger at the enemy—all this, in the last analysis, is an expression of our people for the country's unification. It also testifies to the flaming enmity of the Korean people against the U.S. imperialists and their lackeys—the traitorous Pak Jung Hi clique.

The thirty million of the Korean people have one and the same wish. Because of this wish the brave fighters of April 19 uprising in 1960 (which toppled Syngman Rhee's puppet regime) shed blood, the youth and students in South Korea cried out, "Let's go to the North! Come to the South! Let's meet at Panmunjom!" It is because of this wish there were March 24 and June 3 uprisings. Because of this wish the South Korean people are waging a life-and-death struggle to drive the U.S. imperialists out of South Korea, to down the traitors, and to smash the Japanese imperialists' scheme for re-invasion of South Korea.

In the meantime in North Korea workers having enlisted the South Korean patriotic fighters who died a heroic death for the nation as members of their workteams, are raising the flames of struggle for greater production. They are doing the shares for the patriotic martyrs so that they can relieve their brothers and sisters in South Korea from hardship. This is certainly a demonstration of the very wish.

Korea is one and the Korean nation is homogeneous. However desperate they may be, the vicious, crafty U.S. imperialists and their running dogs can never stop the wish of the Korean people—the wish for unification.

Hammer in One Hand, Rifle in the Other

Monique Pairoux
Serge Pairoux

IT is easy but difficult to write an article about Korea. To describe what we have seen and felt as they are may not have been trouble at all. But we are confused as there are too many things to be said.

At the invitation of the Korean Society for Cultural Relations with Foreign Countries we stayed in the Democratic People's Republic of Korea for fifteen days.

We visited the capital Pyongyang, the tragic town of Sinchun, the ancient city of Kaesong, and the big industrial centre of Hamheung. Then we had an opportunity to tour Panmunjom located on the demarcation line that divides Korea into two—the two diametrically different worlds. We also have seen iron works, textile mills, machine plants, chemical factories, co-operative farms, daily nurseries, kindergartens, stores, houses, and museums. In short we have been in almost every corner of Korea.

As for Pyongyang, the superlative degree of admiration and wonder is needed to describe the city. Pyongyang—it is a present of the people dedicated to the heroes who fell in the battle for liberation of the capital. Everybody should see the city for himself in his life—a city which a short 12 years ago was nothing but a heap of rubbles. One must see this most clean and modern city of the world.

To be sure, the Yankees played havoc with this city. Then not a single house, even the smallest, could be found standing intact. Broken steel pieces and smoking ashes were all one could find. There were one or two buildings, the U.S. left them for the landmark.

The air pirates of the modern era (now they carry on wanton destruction in Vietnam) destroyed the city, but the underground factories kept turning out goods. There were concerts at the underground theatre. All their bombs could not dampen the spirit of the Korean people.

When we expressed our wonder at the rapid reconstruction of Pyongyang, this is what our guide told us: (Incidentally his parents had been killed by the U.S. germ bombs.)

"To rebuild this city we really did work fighting all odds."

Next day we took a stroll in a scenic park in the vicinity of Pyongyang, where we met an ex-service man with a bullet-wound on the left arm. Pointing to the near-by tombs, he said that the Korean people could do all this because they take example by the fighters who had fought against Japanese imperialism.

The beauty of Pyongyang is beyond description. Hills and plains blend so well, tree-lined avenues radiate in all directions, with modern apartment buildings standing on either side. Parks, flower-beds, children's parks are to be found everywhere in the city. At the foot of Moran-bong Hill there is an open-air theatre. There is the grand theatre in the heart of the city. New buildings of the university are going up symbolizing the brighter morrow. The Children's Palace is simply out of this world! Then there is the giant statue of Chullima—Korea's legendary winged horse—soaring into the blue sky over this "Land of Morning Calm"—the symbol of Korea's reconstruction and unification.

When we were in Pyongyang the Asian Football GANEFO was in progress. At the opening ceremony some 30,000 pupils and students put up a most impressive mass gymnastic display—what you might call a gigantic moving picture of different scenes. They did this with pieces of coloured cardboard. They showed the badge of GANEFO, words of welcoming to the football teams from various countries, and different national flags in colour. It seemed we were in a fairyland. Indeed, we felt, the display was a language of a peaceful people.

In Korea nothing is too good for the younger generation. Everything the best goes to them. The Pyongyang Children's Palace receives some ten thousand children every day, where they skilfully operate machine-tools, assemble radio sets, or play their favourite musical instruments. There are 400 labs and studios in the building. Here they exhibit their talent to the full and receive a well-balanced education suitable to one's liking.

Under the deep solicitude of the Workers' Party of Korea and Premier Kim Il Sung the rising generation of Korea is ensured with a yet brighter future.

Now a word about the workers and co-operative farm members. For the past several years they have changed the face of the whole country relying upon their own efforts. Everywhere we went we saw well worked-out fields up to the foot of the mountains. Not even an inch of land is made waste. The factory workers were fulfilling high targets of production. It is just such courage and unbending spirit of theirs that enabled them to solve the food, clothing, and housing problems in such a short span of time.

At every factory the workers are not content with doing merely what they are supposed to do. They are doing shares for the heroes who died in the fights in South Korea and South Vietnam. "To us each of these steel plates is a bullet piercing the heart of an Yankee," said a middle-aged worker of the Hwanghai Iron Works. Smashing a Yankee is a valuable aid to the world people.

On the one wall was hung a photo of Nguyen Van Troi, and on the other a picture of Kim Yong Sil, a Korean hero. Their bulletin boards are filled with news on the national-liberation struggle of the peoples of Asia, Africa, and Latin America.

At the museum of the Patriotic War of Liberation that was fought against American aggression, we could feel the vibrant homage rendered to the Chinese Volunteers who fought with the Koreans to smash the class enemy. Indeed, the Korean people in a concrete way experience internationalism.

In Korea we saw clearly the aggressive nature of the American imperialists. When we visited Sinchun, Oradour of Korea (Oradour: a small village in Belgium, all the inhabitants of which were murdered by the fascist German occupation army on June 10, 1944.—*Ed.*), we could see clearly the bestial atrocities of American imperialism. There are still to be seen traces of infants scratching the walls to come outside, when the Americans threw them up in a dug-out and set fire to burn them alive in 1950. And at Panmunjom we also witnessed the aggressive nature of the American M.P.s at a closer range.

Looking at the faces of the beasts (no exaggeration at all) in the guise of "defenders of the world's freedom", who were acting as if they were real masters of Korea, as they do in all other countries of the world, we could feel that they had already been beaten in the war and the stronghold of the old world collapsing. Here we could realize clearly that it was an important duty for us to unite all the more firmly with the peoples fighting against the common enemy.

In the North every inch of land has been cultivated: on the hills have been built villages crowded with tile-roofed houses in traditional style. Children saluted in great respect the guests passing by, and the courageous and diligent peasants till to the very edge of the military demarcation line.

It was noon.

We attended a security officers' meeting of the Military Armistice Commission. The North Korean side was attended by Koreans; the South Korean side, by the Americans. What on earth are these Yankees doing here, thousands of miles away from the United States? They are arrogantly trying to justify their aggression... If one looks into the meeting hall and if one turns one's eyes to the southern land across the demarcation line, one can know completely the truth of U.S. aggression. Only visible in the southern land are desolution, wilderness, death. Unlike in North Korea, no human beings, no beasts, no crops are to be seen there.

In completely reconstructed Kaesong we saw workers' multi-storied apartment buildings, schools, parks, the children's palace.

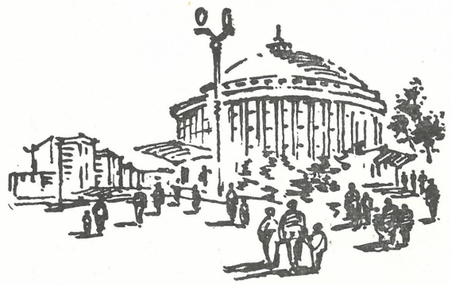
Especially the Kaesong citizens had suffered, as they had been under the enemy's rule until June 1950. Every family has experienced the tragedy of death or separation. That's why all the Korean people are determined to revenge upon the enemy.

But the Korean people are singing—children in the park, soldiers marching on the street, the workers and peasants in the mill and on the farm. The people sing of their boundless love to Premier Kim Il Sung, of their wish to see relatives in South Korea, and of joy of living in the socialist society. They sing of the miracle and earthly paradise that came into being in the North. It can be made only under the leadership of the Workers' Party of Korea, the great Marxist-Leninist party, and distinguished leader Premier Kim Il Sung.

We have visited the hut on the outskirts of Pyongyang, in which Premier was born. His life has been full of struggle and sacrifices. We could understand why the people love and respect him so much.

Incomplete as it is we must finish this article. Everything should have been proven with concrete facts and figures. But we only wanted to write about our admiration and about how we felt in Korea. We came with much curiosity but are going now with much admiration. We determined to redouble our efforts in the struggle against U.S. imperialism. Due to U.S. occupation numerous lives are being lost in South Korea and Vietnam.

We cannot have any hope on the hypocritic peaceful words, nor can we agree with them. The voice of false peace should not be allowed to join with the victorious song of the final battle.



Choi Yung Do, a long-time resident of Hawaii, sixty years, has come back to his country and meets relatives

HOME FROM HAWAII AFTER SIXTY YEARS

Mr. Choi Yung Do (79), born in Nyungbyun County, North Pyungan Province, went sixty years ago to Hawaii as an immigrant, fooled by American missionaries, and a miserable life he led there.

But he has returned to his dear homeland not long ago and met his relatives. About his trip to home, he said: "I have travelled nine thousand miles to be in my own land again, because I wanted to see my country that won under the leadership of Premier Kim Il Sung the victory in the war launched by the U.S. and where people are leading a good life. The country I find is better, far better than I had heard in Hawaii. It is a simple miracle." He stressed that he would do whatever he could for the country.

WHOLESALE ARREST

No less than 327,000 innocent people were arrested in Seoul and Pusan alone during the month of September last year.

The Pak Jung Hi fascist clique set September as "the month of law and order," and put people behind the bars right and left for no reason.

The Pak Jung Hi clique even encouraged the police stations in every city to compete with each other for more arrests. And the policemen arrested more innocent people to raise the figure.

This alone shows how far the fascist terror rule of the Pak Jung Hi gang has gone.

A STEEL-HELMET

This is a picture of the steel helmet on display in the No. 2 room of the Patriotic War of Liberation Memorial. There is also hanging a picture of the owner of the helmet. He is no other than Major General Dean, commander of the U.S. 24th Division which had not known a single defeat in its 114 combats in World War II.

On June 25, 1950, the Pentagon instigated its South Korean puppet army to launch an aggressive war against North Korea. The puppet troops, however, met a fierce counter-offensive of the Korean People's Army, and their position became extremely unfavourable. Now the Pentagon hurriedly brought in the units stationed in Japan to Korea usurping the signboard of the U.N. Thus, the U.S. 24th Division came to Taejun, and they boasted that the city would be the second "Seoul," where there would be "no retreat" and they would make a stand.

The People's Army liberated Seoul and continued its southward march. Advancing at a speed of 60 km. a day, our army cut off the enemy's retreat and on July 20 encircled Taejun. In the battle around the city the U.S. 24th Division was annihilated and the South Korean 1st and 2nd Corps suffered heavy losses. The wounded, killed and captured of the enemy forces counted more than 32,000. Then 20 tanks, more than 13,000 cars, some 220 guns of various calibres, more than 4,100 rifles, and 540 machine-guns were captured or put out of commission.

With his division mercilessly chopped up, General Dean, commander of the 24th Division of the U.S. Army, had no time to board an airplane, but disguised as a soldier, tried to make an escape. But the next day, July 21, the general was captured by a soldier of the Korean People's Army in Origol, Samjung-ri near Taejun.

Cultural Briefs

SPORTSMEN AND DANCERS FROM CAMBODIA

THOUGH a long distance there is between Korea and Cambodia links of militant friendship and fraternity are constantly strengthened. Last autumn Korea played a host to the Cambodian mission of friendship accompanied by dancers and sportsmen. The Cambodian basketball, volleyball, and table tennis teams had friendship matches with the Korean teams.

And the 90-member Cambodian Royal dance troupe was led by Hang Thun Hak, Director of the Department of the Pnom Penh Art College. The troupe included Princess Norodom Bopha Devi. The national dances of the wise and brave Cambodian people, with the delicate and graceful movements and classic elegance, won high acclamation everywhere in Korea.

The visit of the Cambodian sportsmen and dancers made a great contribution to not only promoting the intercourse of sports and culture but strengthening friendship and solidarity between the two countries.

The volleyball match between the Korean and Cambodian teams

The Cambodian folk dance enchanted the audience

FROM Our Readers

I find your article on the "Fifth Anniversary of April Uprising" very interesting and well edited.

The article on "American Missionary Simon" is also very revealing and shocking.

Specific topic I should like to see covered is an article about Pyongyang.

Many of your illustrations are very good, and especially I like your excellent political drawings.

HAKAN GUSTAVSSON
Linkoping, Sweden

* * *

I've just read through the June 1965 issue of your informative and interesting magazine. My comment on your magazine is that I am most impressed at the quality of your magazine which gives much enjoyment to myself and friends. I found articles "Prevention and Cure" and "On the Country's Unification" very good. I think the illustrations and layout are most excellent.

C. J. STEPHENS
Exeter, England

* * *

First of all, I extend my warm congratulations to you all who are associated with your good magazine.

I am a subscriber to your "Korea Today" and pictorial "Democratic People's Republic of Korea."

I treasure reproductions of Korea's paintings that your magazines carry.

I am much interested in your country and its heroic people.

I love but one Korea and one Vietnam.

The U.S. imperialists are engaged in subversive activities everywhere.

The entire people of Algeria express solidarity with the peoples of Korea and Vietnam.

The South Korean people, first of all, must drive out the U.S. imperialists and their hirelings.

I wish you and the Korean people happiness and success in building socialism.

BERRAKI ABDERRAHMANE
Constantine, Algeria

BRIEF

New Press Machine for Drill Making

Recently workers of the Woonsan Tools Factory have succeeded in working out a new press machine which is to be used in the production of drills.

Compared with the old method, the new machine is more than 30 times effective, besides saving steel by 30 per cent, while turning out better products, the durability of which is almost twice long.

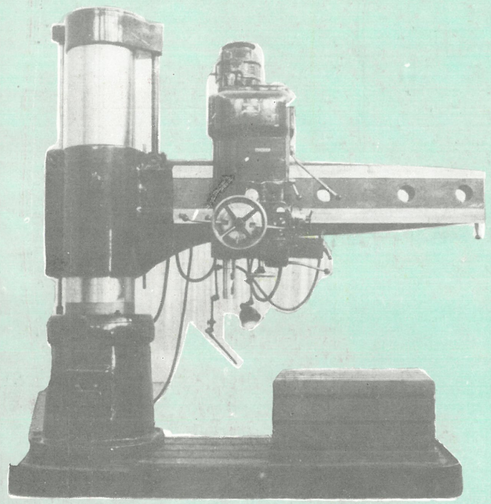
Stamps of KOREA

On September 24, 1965, the Ministry of Communications, D.P.R.K., issued a set of five stamps on the most popular sports events. The five stamps are: 2 *jun,* pole vault; 4 *jun,* javelin throwing; 10 *jun,* discus; 10 *jun,* high jump; and 10 *jun,* shotput.

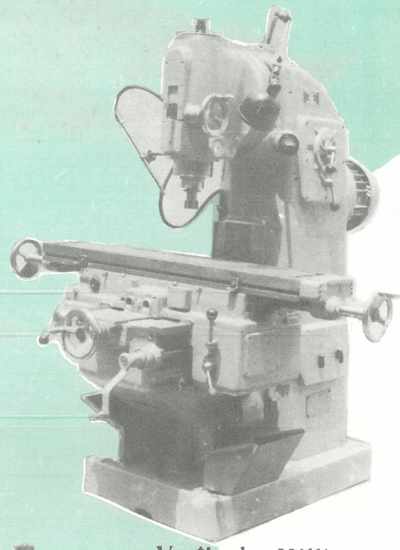
All stamps measure 25×35 mm. Multicolours. Offset.

Anything in this issue may be reprinted with due acknowledgement.

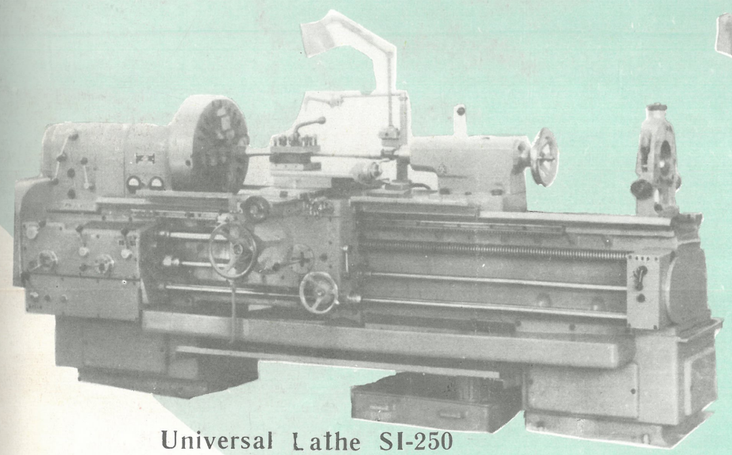
MACHINE-TOOLS MADE IN KOREA



Radial Drilling Machine



Vertical Milling Machine F2 -250



Universal Lathe SI-250

Korea Machine Export & Import Corporation

No. 13502

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